



# *The Improvement* ERA

NOVEMBER, 1932

VOLUME 36

NUMBER 1

Return Postage Guaranteed

Salt Lake City, Utah

---

*Save for a Sunny Day the First Security Way*

---



## Hold that line!

It takes more than back field brilliance to win the game against strong opposition. A line that can hold is needed.

Just so in every day business competition—it takes more than brilliant earning ability to carry one through to the goal of financial independence. A strong line of defense in the form of a First Security Savings Account is essential.

Build up a Sunny Day Fund—a savings account with us, equal to at least six months earnings—and be prepared to score consistently.

FIRST NATIONAL BANK  
Salt Lake City

FIRST NATIONAL BANK  
Ogden

THATCHER BROS. BANKING CO.  
Logan

FIRST SECURITY TRUST CO.  
Salt Lake City

FIRST SAVINGS BANK  
Ogden

ANDERSON BROS. BANK  
Idaho Falls, Idaho

### FIRST SECURITY BANKS AT

Boise, Pocatello, Nampa, Emmett, Payette, Mountain Home, Gooding, Jerome, Rupert, Shoshone, Hailey, Blackfoot, Ashton, Montpelier, Preston, Idaho; Rock Springs and South Superior, Wyoming; Provo, Bingham, Magna, and Richmond, Utah.

# First Security Corporation

*Largest Intermountain Banking Organization*

---

# The Improvement ERA

Vol. 36, No. 1

NOVEMBER, 1932

Organ of the Priesthood Quorums, the Mutual Improvement Associations  
and the Department of Education

## FORECAST

**J**ESUS, the Master, Joseph Smith, the Prophet of the Latter Days, and Christmas will be featured in poem, article, and story in the Christmas Number of *The Improvement Era*.

**W**AS Joseph Smith exercising unusual prophetic powers when he predicted the opening of the Civil War? Elder Charles A. Callis, for many years president of the Southern States Mission, answers in an article in the December number.

**D**R. JOSEPH F. MERRILL, twelfth member of the Quorum of the Twelve Apostles, will be the subject of the concluding sketch in President B. S. Hinckley's interesting series which has included all of the members of the First Presidency and the Quorum of the Twelve. This series has added a biographical library to the literature of the Church that will be of untold value in years to come.

**M**ANY athletes yearn for the honors which are showered upon the stars of the game. In a post season game played in the pages of *The Improvement Era* next month Wendel White, a great ball "toter" learns that stars have certain responsibilities.

## THE COVER

**T**HE cover this month is dedicated to William Cullen Bryant and his matchless, "To A Water Fowl," in commemoration of the 138th Anniversary of the poet's birth which occurred Nov. 3, 1794. See also p. 50.

## For Every Member of the Family

### EDITORIALS

What Will Thanksgiving Tell You This Year?	Harrison R. Merrill	2
Silver Linings	Elsie T. Brandley	3

### ARTICLES

Can the Depression be Cured?	Joseph F. Merrill	5
The Frontispiece (Painting by J. T. Harwood)	Alice Merrill Horne	6
Greatness in Men—John Andreas Widtsoe	Bryant S. Hinckley	7
In Defense of Extracurricular Activities	Dr. George Thomas	11
The Age of Salesmanship	Edgar J. Goodspeed	14
The Return of the Leonides	Wayne B. Hales	16
Internationalism and the Future	Christen Jensen	23
Stake Presidents and a Bishop Discuss Tithing	Margaret C. Moloney	29
Our Great National Bird	P. V. Cardon	35
"Even Hidden Treasures"	Elsie T. Brandley	37
Glancing Through		40
Lights and Shadows on the Screen		

### FICTION

The Gift Horse	Ruth Hunt	12
A Home for the Family	Josephine Dahl	19
Poetry and Prunes	Cristel Hastings	26
The Gift of Water	Isabel Neill	27

### POETRY

October	Emily Clowes Burke	19
Scars	Rose Liechty	26
God's Children	Lee Berry	28
Companion	Weston N. Nordgren	39
Gratitude	Linnie Fisher Robinson	39
The Gentle Art of Eating	Jack Falk	39
Inimitable	Alberta H. Christensen	39
Bragging Fathers	Bess Foster Smith	39
At Twilight	Rosannah Cannon	39
New Roads	Mary Hale Woolsey	39
Night of Fright	Theodore P. Kleven	49
The Gleaners	Roxana Farnsworth Hase	52
Humility	Bula Fisher	53
Prairie Shrubbery	Helen Kimball Orgill	63

### DEPARTMENTS

Church Music	42
Aaronic Priesthood	43
Mutual Messages: Executive Department	45
Adult	48
Seniors	49
M Men-Gleaners	50
M Men	51
Gleaner Girls	52
Junior Girls	53
Bee-Hive Girls	54
Vanguards	55
Boy Scouts	57
Let's Talk it Over	64

## Published monthly by the GENERAL BOARDS OF THE MUTUAL IMPROVEMENT ASSOCIATIONS

Melvin J. Ballard, *Business Mgr.*  
 Clarissa A. Beesley, *Asso. Bus. Mgr.*  
 O. B. Peterson, *Asst. Bus. Mgr.*  
 George Q. Morris,  
 Rachel Grant Taylor,  
*Chairmen Era and Publicity*

EXECUTIVE AND EDITORIAL OFFICES:  
 406 CHURCH OFFICE BLDG., SALT LAKE CITY, UT.  
 Copyright, 1932, by the Young Men's Mutual Improvement  
 Association Corporation of the Church of Jesus Christ  
 of Latter-day Saints. All rights reserved.  
 Subscription price, \$2.00 a year, in advance;  
 20c a Single Copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.



# EDITORIAL

Harrison R. Merrill  
Managing Editor

Heber J. Grant, Editor

Elsie Talmage Brandley  
Associate Editor

## What will Thanksgiving tell You this Year?

**I**N our unbounded prosperity we have lost some of the fine aspects of early-day Thanksgiving. In those dear old, hard old days the entire community had such difficulty making a go of the most meager sort of living that the day was one of community thanksgiving for the survivors. Men and women brought their mites to a common pot and there thanked the God of the harvest for His great and good gifts, and partook of their community feast together—with tears in their eyes—tears of fellowship and brotherly and sisterly affection.

Prosperity and our unsavory scramble for *me* and *mine* changed all that. The community dinners faded as walls of self-sufficiency rose. Men and women began to say, "Well, I like just a little, quiet family gathering for my Thanksgiving day." They made themselves believe that theirs was a righteous cause. They would not admit, even to themselves, that they began to like quiet family gatherings chiefly because the Roes and Does didn't dress quite well enough or because contributions from those unfortunate families did not measure up to discriminating palates.

It was then that Grandfathers and Grandmothers gathered their own,—their clan—under the old roof-tree. But soon the clan grew large and stratified. Then Fathers and Mothers invited their own sons and daughters and their mates; later they gathered together only the children who were unmarried and allowed their own married children to remain at home; but finally Father and Mother, now portly and well-to-do, sat down to sumptuous repasts of roast turkey and plum pudding alone while the children attended some sport event in the afternoon and a restaurant or night club in the evening.

That change might be labeled, "Progress in Prosperity and—Selfishness."

In the old days the prayers were prayers of thanksgiving for the bounteous gifts of heaven. Later they became prayers of thanksgiving to self. Men and women had the temerity to thank God that they had been successful in so conducting their affairs that they had accumulated a home for themselves with fully carpeted floors and upholstered furniture, and that they were not like the thriftless Roes or Does; that their *business ability* had enabled them to accumulate enough of this world's goods to make it possible for them to secure for themselves turkey and plum pud-

ding and all the trimmings, while the Does and the Roes had to celebrate Thanksgiving with mere bacon and beans. (Of course the latter part of the prayer was not made vocal, but undoubtedly God heard it.) They usually wound up their Thanksgiving prayers or blessings—"God bless the poor and the needy," as much as to say that they had provided for themselves and would leave the poor and the needy in His hands.

This might be a good year in which to invite the old-time Thanksgiving back with its attendant blessings from the Most High. No feeling ever found in a full stomach can compare with that in a full heart. Why could our communities not have both this year?

Cattle, sheep, hogs, chickens, and even turkeys are comparatively cheap. But as cheap as they are, many cannot have them this year, unless they receive them by gift. A Thanksgiving dinner so given—a hand-out from some person or organization—cannot have in it genuine sweetness and satisfaction. The most delicious morsel, under such circumstances, will acquire a bitter taste.

But a community barbecue, a ward chickery, a discussion of roast pork, a deer beautifully roasted or an elk cooked "In a hole in the ground"—how wonderful they might become, with everybody helping some way, and how genuinely one could say grace on such an occasion at such a feast! With the Roes and the Does, the Julias, and the Joes all there—that would be a Thanksgiving!

How poor and thin a "prosperity Thanksgiving" would be beside it! Imagine sitting down to the turkey and the pudding with Mary opposite, and Willie and Susie and Beth in their places. Imagine thanking God for the food and then asking Him to bless the poor and the needy when in one's mind's eye one could see into the bleak home of poor old Richard Roe, out of work for a year—the bare table, the bare floor, the meager dinner of potatoes and bread, Jimmy and Sally Roe pinched and thin bowing there over their cracked plates which could not be filled more than once!

This 1932 Thanksgiving which is much nearer to the corner than Prosperity, is going to tell us a great deal about ourselves. It may even reveal one of the most potent causes of the depression.

What will your Thanksgiving tell you this year?  
—H. R. M.

## Art Lovers, Attention!

**D**URING the present volume opening with this number *The Improvement Era* will run as frontispieces twelve representative paintings of twelve living Utah artists. Owing to various handicaps which cannot be overcome, the print in the *Era* will not be as excellent as it should be; however, those who would like to preserve these twelve paintings

may, by sending 15c to *The Improvement Era*, 47 East South Temple St., Salt Lake City, Utah, to cover mailing costs each month, secure each time the picture printed on heavy paper. The fifteen cents will merely cover the cost of postage, envelope, and mailing material. The prints, as far as they go, will be furnished free.



## Silver Linings

NOVEMBER, with tang in the air and misty cloud-scarves throwing gray mystery over mountain peaks, is the month appointed for the special giving of thanks; but gratitude is not to be inspired by a date on the calendar, nor created at will by a Presidential proclamation designating a day on which to be conscious of gratitude. There must be in the soul a power to appreciate, to realize blessings and benefits, to acknowledge good and the Giver of good before the date can be significant.

It might be an interesting experience, if it were possible, to look into the hearts and minds of different people and see there the quality and degree of their thankfulness. Some, with the spirit of olden times, would be truly grateful for the needs fulfilled each day, with little thought, but overwhelming faith for the morrow. Others, casually accepting whatever comes as a matter of course, would miss the thrilling uprising which comes to exalt those who feel gratitude. Others still, deprived of some of the luxuries of former years, would be letting discontent and dissatisfaction destroy their appreciation of what they still have, and a few, perhaps, would have turned entirely cynical, and to them the whole world would be sour.

This Thanksgiving Day is not quite the same as many have been, in years gone by. Material things, physical comforts, possessions, and selfish benefits are not the only things worth having, and so many have found it out that they are thankful for the discovery. Fortunate indeed is the man who has been able to let the real things of life—friendships, beauties of nature, art, literature, love of home and family, and a family and home to love, compensate him for his disappointment in financial misfortunes. The country is full of expressions made by individuals who have found real values through the loss of imagined ones, and want to tell others about it. Songs are sung—*The Best Things in Life are Free*, and others of like sentiment, and even the fact that a wag calls them Scotch national songs does not detract from the psychological importance of the thought. Magazine articles list the greatest human values, and leave wealth out of the list; newspaper articles give reasons for liking the depression—it has given more time and opportunity, for fun, for extending acquaintances and strengthening friendships, for reading, for visiting, for being proud of one best Sunday suit, for living at home instead of in shows and night clubs, for taking exercise instead of driving, for eating good, inexpensive foods, for going to Church, for doing all the interesting things, and recapturing all the forgotten delights of simple living and tranquility of outlook.

Richard Cabot has named the four things essential to success and happiness in life—work, play, love and worship. None of them cost money; each brings its measure of contentment; all of them together constitute life's meaning. There is one place in which all four function—at home. Some work may be done in shop or field or factory; some play may take place in park or theater or pavilion; love may go out into various channels; worship is carried on in cathedral and chapel. But in no place other than home do the four go hand in hand. And because women are the

captains of the good ship Home, women are responsible, in large part, for the amount and kind of work and play, love and worship which go on about her.

"In pioneer days, when valiant souls were trekking westward discovering new lands, seeking new fields of opportunity, dreaming dreams, making everlasting history, the women played an important part. Uncomplainingly they attempted a man's task with a man's courage and a woman's faith and determination. Against all odds did they urge their men on, and ever before their eyes the women held the vision of the promised land of peace and plenty toward which they were traveling; and the clouds in the wilderness always had a silver lining. In many a community today can be felt the pioneer spirit of olden times, in the attitude of the womenfolk. Crops have failed, adversity has visited the land, but the women keep up their courage and optimism. Men may droop their shoulders, forget to look their best, and wonder 'what's the use'?, but women know what the use is.

In one little Idaho locality the last year has been one of new social contacts and pleasant associations. Two or three families meet to have Sunday dinner together, each bringing something with them to contribute to the making of a good meal. One night a week they have a neighborhood gathering where the men, women and little people of two or three families gather to chat, make candy, pop corn, and try out other old and proved methods of enjoying themselves. They have wood-chopping bees, while the women have quiltings, and all have lunch together. The women are happy, for they have helped to keep the men happy, and troubles disappear in the face of such an attitude. Emerson says "Don't bark against the bad, but chant the beauties of the good," and he might have added that the good will soon overshadow the bad." (Katie C. Jensen.)

Anne Monroe tells us that there are two kinds of people in the world. One says, "I just can't live—there is so much I have to do." The other says, "I just must live—there is so much I want to do." And now is the time for doing. Making things, and making the best of things, are two of the unfailing recipes for peace of mind. Discovering delicious and inexpensive dishes to serve to a hungry family; remodeling old clothing to look like tomorrow's styles; learning to play games with the children who used to be too busy going places to want to play; finding the happiness which the poet has claimed belongs to homekeeping hearts; and renewing in the family circle, under the sheltering roof of home, a spirit of thankful acknowledgment and humble prayer—these are the blessed opportunities of today.

And now we come to the real purpose of this page—to tell readers of the *Improvement Era* that from now on through the coming months there will be presented in the *Era* a series of articles along the lines suggested above. Home activities, carried on in a better and a more economical way than we would have thought possible a few years ago, are worth studying. It is the hope of the *Era* that readers will find in the articles much that is stimulating and helpful. We want to forget that there are clouds anywhere, and be conscious only of the silver linings!

—E. T. B.







# Can the Depression be Cured?

By JOSEPH F. MERRILL, Ph.D.

*Many thinkers and writers have come to the conclusion that the social and financial world is down with a bad case of over-indulgence. Many of them believe that a careful diet of balanced "rations" will do for it what the Life Extension Institute has done for the human body. In other words, they are now seeking preventive as well as curative measures. They know that relief measures, the dole, charitable organizations are but make-shifts, that until America has learned how to keep the body politic well these periodic times of stress will occur. The author of this article has set forth some ideas which are worthy of consideration.*

TWO years ago the question proposed in this heading would have been considered foolish. Today it will not be laughed at. There are many people who are beginning to lose faith in recovery. Some speakers who presumed to know have been saying so long that "prosperity is just around the corner" that it is little wonder if some people are growing skeptical. However, of one thing we can all be certain—despondency and pessimism will never better the situation. Throwing up our hands or doing silly things will only make matters worse. This fact cannot be too strongly emphasized.

For it is a fact of human experience that in times of trouble, distress or calamity we are prone to "lose our heads," our poise, and our courage. In such states of mind and feeling we sometimes do and say things for which we are afterwards sorry. In times such as these the first, and perhaps the best, word of advice is to "keep cool" in order that reason may not desert us. However bad they are, conditions could be worse and they will be worse unless we act wisely. Grabbing at straws never saves a situation, and yet plenty of

straws to grab at are being scattered these days.

LET us give an illustration. On May 13th a Montana newspaper reported the formation of the Montana Division of the Women's organization for national prohibition reform. The head of this group of women "appealed to the women of Montana to join and support the organization in its efforts to restore law and order, to safeguard the homes and family ties in the nation *through prohibition repeal.*" [italics ours] "The direct objects of this women's organization," it was announced, "are the closing up of the speak-easies; the abolition of the gin mills and road houses; putting the bootlegger out of business; taking the profits out of crime, and the restoration of the respect for law," all perfectly worthy objectives. But how was it proposed to attain them? Listen! "Through the repeal of the Eighteenth Amendment." Did you ever hear of more flimsy straws? Did you ever read more illogical conclusions? The facts are, of course, that speak-easies flourished in this country and in all the large cities like New York, Chicago, and Philadelphia

before we had national prohibition. It is also true that liquor interests were always among our most persistent violators of law, and saloons were prolific "breeders of crime." Again, in pre-prohibition days instead of being a friend of the home, liquor probably disrupted and destroyed more homes and caused more unhappiness in myriads of others than any other agency. And yet there are even good people who are deceived by such twaddle as we have quoted. But some good people as easily forget as do most others.

AGAIN, other tiny straws of the repeal propaganda appear to look as sound as mountains to some thoughtless observers. "Repeal the Eighteenth Amendment and bring back prosperity" is one of these straws, and one of the most deceptive. What is more absurd than joining repeal and prosperity in the relation of cause and effect? Would sousing the people with liquor make them prosperous? Are wet England and Germany prosperous? Perhaps the greatest factor necessary to the return of prosperity is sanity.

But returning to the question, "Can The Depression Be Cured?"



my answer is yes, written without any hesitation. "How?" you ask. You probably have heard or read of many "cures" besides the one that would repeal the 18th Amendment. But frankly I am skeptical of many that I have seen, although experienced, thoughtful individuals have spoken and written on the subject. However, in December, 1931, appeared a published statement in which was briefly outlined a plan that I think is wholly adequate. I refer to the "Christmas Greetings" of the First Presidency, published in the Christmas edition of the *Deseret News*. These *Greetings* were so full of values that they can, and should be, re-read many times with great profit. From these *Greetings* I get the assurance that the depression is curable. So I hasten to name a remedy.

**FIRST** of all every able-bodied individual who needs to work for a livelihood should be provided with work. This is one requisite for the return of prosperity. Everyone recognizes this need as an essential factor in the solution of our problem.

But we live in a "machine age." Keeping our machines at work makes our productive capacity many times greater than our consumptive capacity. It is said, for example, that the shoe factories of this country can make nine hundred million pairs of shoes a year, yet our consumptive capacity is about three hundred million pairs. Our automobile factories can certainly make more cars than we can afford to buy. Hence, what we need to do is to shorten the hours of labor so that twenty to thirty shall constitute a week's work and to devise a means of balancing production and consumption. If we go on inventing labor saving machines, perhaps the time will come when even fewer than twenty hours per week with everybody at work will provide for our consumptive needs.

But how can industry possibly provide living wages to those who work so little? The answer is suggested, I think, in the *Greetings* referred to above. By putting away our "selfishness, strife and bitterness." And this is the rub. Can we do this? Yes, if we will live the "Golden Rule." However, to do this must we not sincerely believe in Jesus Christ and genuinely accept his teachings? But you ask

me to be more specific and I shall comply with your request.

**ONE** condition of peace and prosperity is that all who need to work for a living shall have jobs at living wages; and of course this means short, or few, hours of labor. And does not this mean a great increase in the cost of production and consequently a rise in the cost of living making current wages wholly inadequate? As Andy would say, "Yes and no, mostly no." But decidedly "yes" if we cannot live the "Golden Rule" and if the selfishness of the past is to continue. And if selfishness is to continue unabated then chaos will surely come. I see no other result. But my confidence in the forces of righteousness is too great for me to believe that chaos will come.

But as I see it *capital must surrender* and labor must be sym-

## The Frontispiece

By J. T. Harwood

**ONE** of the finest of J. T. Harwood's historic series of his recently painted Paris bridges is shown in the frontispiece, "Pont Neuf-Morning."

As a youth Harwood hitched his wagon to a star. He had met some of the pioneer painters and had determined to, himself, be an artist. He was the first to leave Utah, his native home, for European study. Being warned of the pitfalls of Paris, he made a pledge, which he sacredly kept, that he would never touch tobacco nor liquor. His first coveted award as an art student in the Julian Academy was number 1, won out of a class of forty, which carried with it a medal and a cash prize given by Jean Paul Laurens for his composition, "Follow Me and I Will Make You to Become Fishers of Men." Years afterward Harwood made a large figure painting of this Christ composition. It was hung in the Independent Salon, Paris, and will later be reproduced in these pages.

The veteran painter has made many pilgrimages to European fountain heads, repeatedly exhibiting his oils and water colors of figure, landscape, portrait, and still life in the French Salons. The Bridge of Pont Neuf and the Christ pictures have, since July, been shown in the Salt Lake Summer Salon and may be seen in December at the Deseret Gymnasium.

Harwood is a prolific painter, independent in thought and style. He is genial, upright and straightforward—these characteristics somehow get into the paint. He has never wasted a moment. Physically he is also splendid. He is represented in the Utah state art collection at the Capitol, and in many of our school-owned collections, notably in the twenty-four water colors of the Old Brigham Young Farm, a collection at West High. He is seen to advantage, as well, in many privately owned collections in the state.

—Alice Merrill Horne.

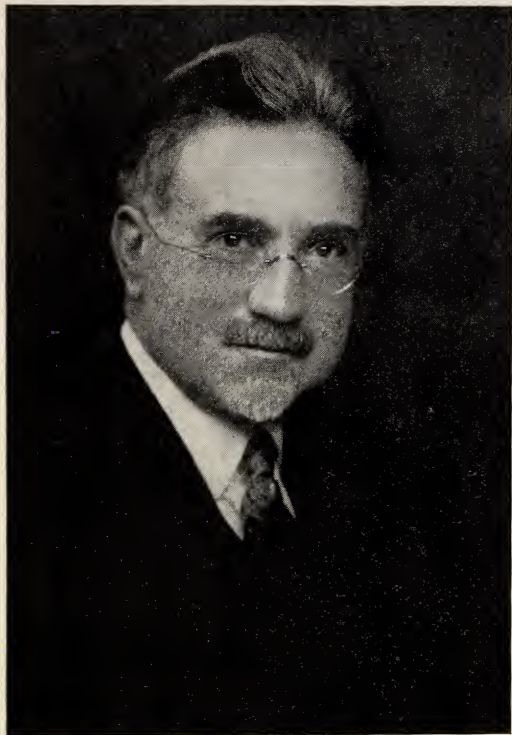
thetic and fair. The cost of living need not go up as the hours of labor are shortened if capital shall become unselfish and personal greed shall vanish. This means that big profits shall cease to be, high salaries shall come down, high interest rates shall vanish and the spirit of real brotherhood shall drive away greed. In other words if we all will "do unto others as we would have others do unto us" there will return a continuous flow of peace and prosperity. Hunger and nakedness and want will become unknown and man will realize that he "is that he might have joy."

Senators and Congressmen are paid by the Federal Government ten thousand dollars a year. They live in Washington, perhaps the most expensive city in the United States in which to live. And obviously they live. We rarely find one who does not want to be returned to Washington. Now, if a congressman can live on \$10,000 why cannot any other man live on \$10,000. It is said that in Russia no official is paid more than \$150.00 per month. Why should any salaried man in this country be paid more than \$10,000, at least until after every man willing to work is paid a living wage?

**AGAIN**, suppose 4% or even less, were the maximum legal interest rate and 2% was the maximum charged and paid by the Federal Government. Suppose it were illegal for private capital to fix prices that would return more than 6% on the investment. But we need not pursue this line with further details.

And so in conclusion, I repeat a lasting cure for depression can be found by providing a job for all who should work for a living. This means short hours of labor, small returns on invested capital, the reduction of all salaries to the requirements of a modest livelihood, and a willingness to regard every man as a brother, all of which shall be expressed by a complete observance of the "Golden Rule." This means, of course, that capital, labor, and all individuals shall become unselfish—a revolution in most attitudes involved in our human relations. But whether or not you accept my solution you probably will agree that, in any case, unselfishness must be the basis of any curable plan. Of this I have not the least doubt.

# Greatness in Men



*Here is another story of unusual achievement. Son of an immigrant widow, Dr. Widtsoe climbed the ladder of education until it was said of him that "owing to his recent study in Europe (he) is now as well qualified as any one in the country for work in physiological chemistry, in fact I think there is no one in America so well equipped." He has stood at the head of education in his state as president of the two highest state institutions of learning, yet the faith implanted by his mother was so genuine and firm that he left his career as an educator to be a member of the Quorum of the Twelve Apostles.*

## JOHN ANDREAS WIDTSOE

By BRYANT S. HINCKLEY

UPON what small events hinge mighty consequences! A humble cobbler in Norway said to a widow who brought her boy's shoes to be repaired: "I can give you something more valuable than soles for your son's shoes." When the shoes were returned she found in each of them a "Mormon" tract and out of curiosity read them. Thus began an investigation which resulted in the conversion and baptism of the mother of Dr. John A. Widtsoe.

Forty-nine years ago this November she came to Utah with her two sons, John A., eleven, and Osborne J. P., six. This widow was not only an educated woman but a woman of literary ability and of deep religious convictions. Her husband, John Widtsoe, an educator of recognized standing, died five years before. He was a man of unusual intelligence and moral power whose family for several generations had been teachers.

This mother brought little, if any, worldly wealth to this land but she brought a deep and settled determination to educate her boys. Like Cornelia, the Roman mother, she could point with pride to "her jewels." No Roman mother ever gave to the world nobler sons. They were not schooled in the art of war, their conquests were not military; rather they were trained in the gospel of "Peace and Good Will" and, consequently, had no taste for the roar of battle or its



carnage. They had that fine creative quality of mind which knows how to propound questions to the undiscovered world of nature about us and then proceeds to wrest the answer from it. Such minds unlock the treasure-house of truth, enrich the world, and bless mankind.

ALEXANDER the Great mourned because there were no other worlds to conquer, simply because he could not turn his mind to the conquest of unseen but nobler worlds. True, this mother brought little worldly wealth to this land but the contribution which her sons have made to this Church and to the world would be hard to estimate.

The younger son, Osborne, died suddenly in his fortieth year, beloved by all who knew him, leaving a past bright with splendid achievements and a future glorious with hope.

Dr. John A. Widsøe, now in his sixtieth year, has long been recognized as a distinguished scholar. While he was a young man in his late twenties Charles Loring Jackson, then Erving Professor of Chemistry in Harvard University, said of him:

"He is one of the most able men who has come under my instruction, and you should remember that my advanced students are picked men from all parts of the country. He showed remarkable power in his work, and owing to his recent study in Europe is now as well qualified as any one in the country for work in physiological chemistry, in fact I think there is no one in America so well equipped. With this preparation for his work, and the excellent work he did before he went to Europe, we have a right to expect a most distinguished career from him—one that will be followed with interest and admiration by the whole chemical world. \* \* \* He is a very rare sort of man."

THIS was written of Dr. Widsøe more than thirty years ago and his life since that time has verified all of the high predictions made of him by his distinguished preceptor. But to proceed with the narrative of his life!

John A. Widsøe was born January 31, 1872, on the island of Froyen, Norway. Six years later his father died. For the next five years he attended private and public schools of his native country with the ministry in view.

In 1881 his mother joined the "Mormon" Church and in November, 1883, with her two sons, emigrated to America and settled

or, second—by uniform excellence in all subjects taken. The highest honors may be won in both ways at the same time. Both of these were won by him.

In the "Boston Magazine's" review of the work of this graduating class the literary quality of the work was represented by selections from the pen of Dr. John A. Widsøe. Thus at twenty-two

years of age he had distinguished himself for his capacity to work and for superior ability.

ON graduating he was offered several alluring positions in the East but he preferred to come back to Utah. In September of that year he entered the Experiment Station of the Utah Agricultural College as chemist. Here he began his research work in agriculture and published a number of bulletins.

On June 1, 1898, he married Leah Eudora Dunford, daughter of Susa Young Gates by a former marriage. That same month he was appointed to the Parker fellowship in the Graduating Society of Harvard with the privilege of foreign study. In July he sailed for Europe and in October began his study in the great University of Göttingen,

Germany, as a candidate for a doctor's degree. In June of the following year he finished his Doctor's thesis and took the examinations of the faculty of that University in November, 1899, winning the degree of Master of Arts and Doctor of Philosophy with the high honors *magna cum laude*.

From January, 1900, to May he studied chemistry in Zurich, Switzerland, and from May to August of that year he resided in London, much of his time traveling in England and on the continent. He sailed for America in September. In the meantime he had accepted the position of director of Utah Experiment Station and professor of chemistry.

In 1905 he became a director of the department of Agriculture in the Brigham Young University



Leah Dunford Widsøe

in Logan, Cache County, Utah.

In June, 1891, John A. was graduated from the normal course of B. Y. College and in July he entered Harvard University at Cambridge, Massachusetts. In April the following year he won a university scholarship, and in April, 1893, he again won a scholarship.

In September of that year he was elected president of Boylston Chemical Club of Harvard and in June, 1894, he was graduated from Harvard. He completed the work in three years and received the highest honor—*summa cum laude*. This honor may be won in two ways: first—by examinations showing excellent and wide acquaintance in one line of study;





John A. and Leah D. Widtsøe, with their daughters, Eudora and Anna, and two oldest grandchildren, John and Joan Wallace.

at Provo and in the spring of 1907 he was elected president of the Utah Agricultural College. His presidency was a period of great prosperity for the College and the institution gained an international reputation under his administration.

He was made president of the University of Utah in 1916. He continued in this position until he was called to the apostleship in March, 1921.

He was made president of Utah Historical Society in 1921. In 1923 he was invited to serve on a Commission to investigate government reclamation methods with Julius Barnes, Oscar E. Bradfute, James R. Garfield, Elwood Mead, Thomas E. Campbell, and David W. Davis. In 1925 he was appointed with Governor Campbell to investigate twenty-two Western irrigation projects.

November 21, 1927, he was set apart to preside over the European Mission and arrived in England December 24th.

DR. WIDTSØE is a pioneer in extension work. He organized the work of the Utah Experiment Station, planned and organized the Farmers' and Housekeepers' Institute work which resulted in the establishment of the Extension

division of the Utah Agricultural College. These were the forerunners of the Farmers' Roundups and Housekeepers' conferences.

His work in Utah has been devoted largely to a study of the agricultural resources of the state. The first soil survey of this state was made under his direction. He inaugurated scientific work in irrigation which was probably the first systematic effort in the world to make irrigation a science.

He won international honor for himself and the state as organizer of the work of dry farming. His best known books in this field are: "Dry Farming," "The Principles of Irrigation Practise," and "Western Agriculture." Some of these have been translated into seven languages. He has published between thirty and forty scientific and popular bulletins on Utah agriculture and has contributed more than two hundred articles, editorials, etc., bearing upon a variety of subjects of popular interest.

For forty years he has been a leader in public life. He was president of the International Dry Farm Congress when it convened in Canada. He has served as vice-president of the Irrigation Congress a number of times, president of Utah Educational Association and

of the Utah Irrigation Congress, and is a member of numerous societies, boards, and commissions at home and has been elected to membership in many scientific societies in all parts of the world.

The Utah Agricultural College gave him the honorary degree LL.D.

DR. WIDTSØE is an author, a scholar, a specialist, skilled in handling the problems of human nature and of nature, of boys and men as well as crops and animals, one of the distinguished administrators and leaders of this country. He is preeminently a scientist. He has majored as such and has made contributions in scientific fields of practical and far-reaching importance. As an industrial chemist he undoubtedly could have made a fortune and secured fame.

He served as president of the Utah Agricultural College for nine years and as president of the University of Utah for five years. These are executive positions of the highest responsibility, positions which make unusual demands upon one's thought and attention, but during this time he was making contributions in other fields. One is impressed with the quality and amount of work which he can do. He is a productive worker and his

work is of the highest order. He has the rare capacity of seeing things in their proper relation and the ability to express himself with clearness and beauty. His name will stand forever among the distinguished scholars and educators of the Church.

There are a simplicity, a teachableness, a gentility and consideration for others about him which are characteristic of the truly great. The depth of his understanding, the breadth of his tolerance, the absence of dogmatism, the wisdom and effectiveness of his diplomacy are all evidences of real superiority.

FROM his boyhood he has been active in the organizations of the Church and is one of the best informed elders in doctrine and Church organization. He has written a number of manuals and many popular articles on gospel subjects. Among his theological writings should be mentioned: "Joseph Smith as Scientist," "Rational Theology," "Concordance of the Book of Doctrine and Covenants," "What Jesus Taught," "In Search for Truth."

"Gospel Doctrine," by Joseph F. Smith was compiled largely by him and "Discourses by Brigham Young," were compiled and prepared by him.

Since he was called to preside over the European Mission in November, 1927, he has written a series of tracts in which the gospel is interpreted in terms of today with such simplicity and clearness as to place it within the understanding of all.

Fourteen years ago he wrote:

### What My Faith Means to Me

"My faith in the principles of the Gospel of Jesus Christ, as restored by the Prophet Joseph Smith, places me in possession of an all-comprehensive philosophy according to which I can order all the affairs of my life, whether of a temporal or a spiritual nature.

"By this faith I draw wisdom from the past, obtain visions of the future, and walk fearlessly in the present, with a full assurance that God's goodness will guide me.

"By this faith I am able to interpret whatever I learn of this or of any other time, and find its place in the eternal

clear confidence that if I but do my duty well, I shall find the way to the mastery of the earth and all earthly tasks.

"By this faith my joy in life is abundant, my sorrows are tempered, my trust in the ultimate triumph of good over evil is unshakable.

"By this faith I learn more and more to hate sin and to reach out a helping hand to the sinner.

"By this faith which embraces a complete plan of man's endless journey from a dim past into an eternal future, I learn that I need God's help in all that I do, but also, as a glorious comfort, that God, to a small degree, infinitely small perhaps, needs me and all His children to work out His mighty purposes. It is good to know oneself in partnership with God.

"By this faith, amidst the wearisome toil and the strife of the heat of the day, I am at rest and at peace, for I know my history and my destiny and the eternal meaning of the day's work.

"By this faith I know that however lowly my task in life may be, before the judgment seat of God, if my work has been well done, it shall be transmuted into spiritual values, and my soul shall know that I have been doing necessary work for the fulfillment of the Master's plan.

"By this faith I am unafraid, for I know that God's power is everywhere and that I never walk alone, but that in joy or sorrow, at home or abroad, God's will guides me.

"By this faith it is easy to lay aside the material for the spiritual things of life; to exchange the honor of men for the service of God.

"By this faith my life is one of gratitude for favors received, and of trust that whatever is for my good will be given me if I strive for it honestly.

"By this faith I know the brotherhood of man and the Fatherhood of God; the joy and necessity of serving and helping my fellow man; and the satisfying fellowship of my brethren and sisters.

"By this faith I know that whatever of experience I have gained in this life will be mine forever, and that my family and children are mine to the end of an endless day, in which I shall grow to the fuller stature of a God-like man.

"All these and a thousand other things that would fill many volumes does my faith mean to me." (*Juvenile Instructor*, Vol. 53, p. 461.)



The Widtsoe family many years ago.



His mother and John A. Widtsoe

scheme of things.

"By this faith, which teaches me that I am eternal, with an existence before this life, and an ever active life hereafter, I am given full courage to battle against evil, whether in me or in others.

"By this faith, which promises the endless triumph of the progressing spirit of man over the things of the universe, I attack the duties of my daily life with the

EVERY word of this declaration is big with meaning and every paragraph is a text. We have rarely read anything that contains so much in so few words. It is so simple and yet so all-comprehensive, so compact with meaning and yet so luminous and far-reaching, so practical and yet so beautiful

(Continued on page 32)



# IN DEFENSE OF *Extracurricular Activities*

By DR. GEORGE THOMAS



Dr. George Thomas  
President University of Utah

*In a brief address given at the opening of the Union Building at the University of Utah, Dr. George Thomas, president of the institution, made some statements in defense of extracurricular activities which, in our judgment, are worthy of careful study. Education, the President seems to suggest, is the process of building men and women, not one of merely cramming into their minds a multitude of facts.*



Union Building, University of Utah

WHEN Dr. Junior Rich, after a trip East, proposed that we undertake the construction of a Union Building, which had been in the minds of the alumni and students for some time, I fell into accord with that movement, and we began with a humble request that each student pay \$1 a year. From that humble beginning we enlarged the sum until we began to think of hundreds of thousands.

The erection of this building has had more dark spots connected with it, in the sense of apparent failure, than anything I ever undertook. Time and again it seemed utterly impossible to move forward. It seemed that we just could not finance the project. Finally, we reached a point where we could not go forward, and we enlisted the sympathies and support of our good friend, the Governor, and after a lot of effort on the part of alumni and friends of the Uni-

versity, legislation was passed which enabled us, with the assistance of one of our leading banks in this city, to bring the building forward to completion at this time.

I believe I can say that my soul has lived in this structure more than in any other building with which I have had anything to do, because the problem of financing it at times seemed so impossible. While we are not yet at the end, we have come to a place where the building can now be used by the students.

I am not unmindful of the fact that one of our judges in the district court just recently passed a decision, rendered an opinion, that education must concern itself primarily with the *three r's*, or words to that effect, and that what

we designate as extracurricular activities are not educational in a legitimate sense. And yet, go from Maine to California, and from the coldest fields of Canada down to Mexico, and the days when the *three r's* were the only things with which the universities, high schools, and grades concerned themselves as education, have long since passed. For us to go back to that point of view would be to retrograde three quarters of a century.

We have come to a realization that a large part of the education of human beings, from the kindergarten to the graduate school, is brought about by the social activities and extracurricular activities. Men and women cannot be created; remolded, and educated by placing them in a classroom with a teacher;

(Continued on page 34)



# The Gift Horse

By RUTH HUNT

*Maurice Elliott was presented with a gift horse, too, and the words, "gift horse," have unpleasant connotations, but then all girls are not like Jane Denham.*

YOUR ceaseless activity, my dear Janey," exclaimed Maurice Elliott, relaxing his five-foot-ten of muscular slenderness into the only armchair Jane Denham's dining-room possessed, "—fatigues me!"

Jane looked up with a smile of greeting, then continued polishing with vigorous, sure strokes, the old copper teakettle that stood on the table before her

"—fatigues me," resumed Maurice, passing his hand lightly over his smooth blonde head, "notwithstanding the fact that the sight of you in that flowery red and white apron is undeniably a tonic for the optic nerve."

THE ceaseless activity of which Maurice murmured had caused Jane's dark, rich skin to glow with exotic loveliness. She shook back the short, soft, cloud-like black hair which had fallen about her face and looked at Maurice again with eyes that were, quite surprisingly, as blue as old willow-ware china.

"Hold that pose," commanded Maurice, tilting his head to one side and regarding her with the air of a connoisseur. "If I could paint you in just that position and label the picture 'A Woman of Action'—"

"But you can't," interposed Jane practically, "and if I should hold the pose until you were sufficiently skilled to do it, the teakettle would be so tarnished again that you couldn't even sell the picture as an advertisement for metal polish."

Maurice groaned.

"Must you talk about selling things?" he implored. "Now it

seems to me that when a person has become engaged—"

"Tentatively," qualified Jane.

Maurice generously ignored the interruption.

"—the normal impulse," he went on, "should be to buy! It has worked that way with me."

"It would!" conceded Jane, attacking the spot of the teakettle with renewed vigor.

"I have just purchased," resumed her tentative fiancé, "the equipage in which we are to take our wedding journey. It is a dark crimson, 1932 model, Energetic Eight, about the length and general docility of a locomotive. In such a vehicle, my dear Janey, motoring may justly be regarded as one of the fine arts."

JANE put down the teakettle and stared incredulously.

"And where," she demanded.

"if I may be so tactless as to inquire, did you get the money to pay for it?"

"Why, there's the joke of it.

Janey," Maurice drew his check-book from his pocket, leaned forward and indicated an entry. "My quarterly dividend checks came in last week, and in adding them to my balance I accidentally brought down one cipher too many. It was purely a slip of the pen, I assure you. Just a cipher—such a trivial thing!"

"A mere nothing," agreed Jane.

"But it made all the difference at the bank! They sent back the check—"

"And you sent back the car, I suppose?"

"Not at all," replied Maurice.

"The dealer has given me time to make reparations and pay indemnities. Nevertheless, this is a lesson that you should not too lightly disregard. If you had married me 'ere and now, and taken over the administration of my income, as I have been urging you to do, such an embarrassing contretemps would not have occurred."

Jane gave him a withering look, but Maurice would not wither.

"I told the dealer about this



*The repentant Buff came cantering back. He paused above Maurice's prostrate form—head lowered and tail drooped—the very picture of compassionate dejection.*

wedding trip of ours," he continued, "and gave him a check for all the money in my account except five dollars. Then it occurred to me that I didn't have enough money left to buy the engine a refreshing drink of gasoline, so the journey must be postponed. But take heart, Janey, it's not for long. My godfather in Pennsylvania, as you know, has been an ever present help in trouble. Oh, I know you don't like to have me tapping the trusty old reservoir, but I promise you this is the last time I'll ask him." Maurice unfolded a sheet of paper. "I've written him a let-

ter telling him so. Just listen to this last paragraph:

"That story you used to tell me in my childhood comes so often to my mind! I mean the one about how you went to Philadelphia, a penniless boy, and an old friend of your father's gave you a horse, and how, upon the shoulders of that stalwart beast, you built one of the greatest express companies in America. You have been so generous to me in the past that I am presuming once more to ask you to emulate the kindness of your good old friend and set a stony-broke young man on his feet. I promise you, my dear Godfather, that this will be my last request of this nature."

THE dear old chap was a bit truculent the last time he

sent me a check," explained Maurice debonairely, "but I think my remembering that story will soften his heart."

Jane regarded him across the teakettle with an affectionate but despairing gaze.

"Maurice," she said soberly, "please tear up that letter and throw it away."

"This is only a copy," beamed Maurice. "The original letter went off this morning. I should receive a check by Monday at the latest. And after that, all you'll have to do is to name the hour when we two shall begin to live as expensively as a

one."

Jane looked at him steadily with grave, indulgent eyes.

"I was not joking, Maurice," she began, "when I used that word 'tentatively.'"

"Janey!" Maurice sat bolt upright.

"I am, as you have said yourself," Jane continued, "essentially a woman of action. I am quite willing that you should go on being a dabbler in aesthetics—a sort of professional dilettante—I suppose I love you just for being yourself—a dear, cheerful, irresponsible child—" Jane's voice broke with a queer little laugh.

"Janey!" cried Maurice again, starting impulsively toward her, but she motioned him back.

"I am entirely willing."

Jane resumed a lighter tone, "to become the sole administrator of

(Cont'd on p. 58)





# The Age of Salesmanship

By EDGAR J. GOODSPEED

**O**URS is the Age of Salesmanship.

Not the Age of Steam, nor Steel, nor Electricity, nor Gasoline as some have superficially assumed. These are mere externals. Not the Age of Reason, nor of Democracy nor of Law. Not even the Age of Youth, though Youth is just now the universal vogue.

But what would Youth be without Salesmanship to give it direction and meaning? Standing with uncertain feet, Youth hears the trumpet call of Salesmanship, telling it what to eat, drink, chew, want, wear, see, hear and take. The mind cannot be vacant nor the will inactive in such an age. For obviously when all the wayside thunders at you the imperious challenge, "Eat Raisins! Every Wednesday is Raisin Day!" you cannot remain neutral. Either worn down by successive avalanches of Salesmanship you will feebly murmur, "I will! I will," or summoning your last ounce of resistance for one final effort, you mutter through set teeth "It's not! I won't!"

**I**T is useless to deny the important shaping effect the tide of Salesmanship is having upon the modern mind. All that is in doubt is what shape the mind will take under its influence. When every mossy old barn along the highway tenderly murmurs "Chew Red Man, the Mild Mellow Chew,"

shall we yield to the alluring picture it subtly conjures up, or repelled by its cannibalistic implications, shall we resolutely close our minds to the invitation?

The illustration may seem unimportant, yet our future as a people hangs in a sense upon the issue. Are we to be a race of weaklings, amenable to every advance of salesmanship, or a generation of Spartans, bold enough to say No?

"Buy British Goods—British and Best," sturdily counsels the cover page of a well known English quarterly. The solid candor of this appeal, so wholly free from self-consciousness or timidity, must at least command our admiration, even though its psychology is not our own. The clamors of the Canadian landscape that we "Drink Blotto! the Whiskey your Grandfather Drank," leave us equally unmoved. Why should we be limited by the tastes of our grandfathers? Besides, we are not sure that Grandfather drank Blotto. And the invitation of a Montreal weekly to "Inspect the handwork of Canadian Peasants" brings Europe to our very doors. Why has no one thought to feature the neighboring New York peasantry in this kindly way? Awake, Salesmanship! and do your office.

The British do these things so much more religiously than we! Who does not remember the exquisite hymn about Beecham's Pills with its persistent undertone of piety? And who that has seen

them can forget the old London busses, those Juggernauts of Salesmanship, thickly painted with Lipton's Tea and Somebody's Gin, not to mention Bovril and many another boon and blessing to men?

**M**R. CHESTERTON has spoken coldly of the lunacies of advertisement, but let us rather reflect upon its humors. Close by a vast hotel in Florida, a humbler Boniface has opened his modest inn, accurately described in his publicity as "Next to the largest hotel in the United States." And as a funeral procession moves through the streets of a California city, one reads with rapture upon the windshields of the mourning motors the indomitable slogan, "For a Bigger and a Better Santa Barbara."

Nor must we overlook the musical quality of this material. As you motor toward Perham, eye and ear are captivated by the legend "Purr into Perham with So-and-So Gas." Or if it be Brainerd, "Breeze into Brainerd" with ditto.

And who has not been stirred by the sublime antiphonies of rival limiteds? "Travel the Scenic Highway through the Alleghany Mountains," is the Alpine call of one. "Take the Water-level route; you can sleep!" is the seductive response of the other. Highland and lowland still forever at war! The higher and the lower path; the drowsy plains-



man and the hardy mountaineer.

But even today Salesmanship does not have it all its own way. Now and then a plaintive voice is raised in protest or rebuke. "The dollar you spent yesterday," ominously declares a Kentucky bank, "now belongs to someone else." This is certainly bad news. You did not until now know just what had become of it. Even now you are not perfectly sure the bank is right. The man to whom you—it now appears so thoughtlessly—handed it over, has probably paid half of it to some other man for the article he sold you, and he in turn has doubtless paid half of that to the man who sold it to him, and so on down a long avenue of merchants, all nimbly tossing the article one to another for a consideration of one hundred per cent a throw, while dimly discerned in the far distance is the producer, apparently a woman, who must have made it out of nothing. Truly, what a thing is a dollar, to keep this extraordinary performance steadily going on!

PERHAPS this is too analytical.

Strictly speaking, the dollar you spent is now doubtless in the bank—but evidently not in the Kentucky bank which has raised this untimely outcry. Having thus by a little reflection, unmasked its perfidious attack upon Salesmanship, let us gaily resume the life of the seller, to which barn and billboard, phone print and screen day and night continually and comfortably invite us.

Let no one suppose that Salesmanship has not its heroes no less renowned than war. Upon being anointed in a barber shop with a peculiarly noxious preparation, smelling strongly of carbolic acid, you venture mildly to inquire of the barber how long you may expect to live. He replies with great vivacity that it is perfectly harmless; in fact, the man who sold it to him drank some of it in his presence to prove it. Most resourceful and heroic of the salesman, certainly, but hardly enough to prove the preparation harmless without fuller information as to what became of him.

But dead or alive, what a light it throws upon the spirit of Salesmanship! Dashing, debonair fellows, scooting over the highways with their Fords full of samples, they seem lightheartedness itself. But show them a customer, and all is changed. Their sterner qualities emerge, and they are ready for anything; to stand on the lamp-shade, or sip the face lotion, or quaff the furniture polish utterly reckless of consequences, if they but make a sale!

LIKE those mighty agaves of the desert, that blossom but to die, the salesman who has made his sale has fulfilled his destiny. What more has life for him? Let the carbolic face-lotion or the lethal furniture-polish do its deadly work. It is upon such sacrifices that Salesmanship moves noisily onward to conquer the world. Indeed, "By these signs we conquer" piously declares a tailoring company, in a full-page newspaper advertisement.

Not that these heroic men have not like all of us their moments of weakness. I remember one in a western hotel, who doubtless fore-done with indigestible potatoes of combustibles or lubricants to convince skeptical customers, leaned over the candy-counter and said wearily to the girl in charge:

"Sometimes I think I'll just end it all. Say, would you care if I did? Honest, now, would you?"

To which, with the most accurate admixture of womanly sympathy and maidenly indifference, she answered,

"Uh-huh."

Publicity is the handmaid of Salesmanship, the salesman's vital breath. From policemen to princes the modern world is under

its spell. Yet one man there is in a prairie schooner in the southwest, who does not own its sway. I called upon him one glorious morning to hold his horses long enough to be photographed. He stopped readily enough but declined the honor.

"Now, brother," said he, "I'd just as lief you didn't take my picture. I knew a case where a man let himself be photographed by a stranger and that picture was sent back to Montana or Colorado, and it looked like somebody who was wanted there, and so the man got into a sight of trouble. No, I don't want you to take my picture, thank you kindly."

To which his wife added from the driver's seat of the second covered wagon, "That's right! Yuh can't be too careful about having folks take yer picture. Yuh never can tell what they'll do with it!"

HOW rare is such self-effacement in the thronging life of cities, where publicity plays upon our several senses as on some mighty organ. In a certain ferry-building by the Pacific, the tedium of waiting for the boat may be beguiled by music. "Make the time pass pleasantly," the invitation runs. "Hear the latest selections. Others may be longer but none better." Nearby one is met by the searching query, "Have you smoked a Pessimo today?" And further on, a motion picture in two short reels is in free continuous operation. After watching this through several times over, along with a group of other beneficiaries, you perceive that they like yourself, are chiefly occupied in wondering which reel belongs first. It really makes a good deal of difference to the story, and you are sorry to embark upon your ferry leaving the question forever unsettled.

But publicity is not always so pleasurable. After a long day's motoring you find your lodging in a great hotel, and lie luxuriously down to sleep. You are immediately aware of a strange intermittent light flickering in at the window. You look forth and find that a financial institution, the Lapland

(Continued on page 30)

---

***Have you ever placed your cash on a counter and walked out with a jim-crack you did not need and had no intention of buying, or have you ever signed your name on the dotted line for a luxury you wanted but knew you could not afford just because some affable salesman hypnotized you into a state of coma? If you have—and most of us have—you are likely to enjoy this graceful, familiar essay by Dr. Goodspeed, translator of the New Testament into modern English and a scholar of culture and refinement.***

---

# THE RETURN OF THE *Leonides*

By WAYNE B. HALES, Ph.D.

*There is something uncanny—tragic—about falling heavenly bodies. They seem like sparks from a disintegrating universe. People have always trembled when the "heavens have shaken." In our day, however, heavenly "fireworks" are always a joy. Dr. Hales tells you of a display that is coming.*

A FOURTH of July celebration impresses a boy especially when it is accompanied by a display of fire works. He remembers the shafts of light and spinning tails of fire that rise swiftly into the black sky above where they may seem to pause, to flirt with the Pleiades (The Seven Sisters), or pass the time of day with other pedestrians of the Milky Way before they return to earth or where they may burst and return reluctantly by many different paths displaying varied gorgeous hues as they pass.

These exhibitions are but man's attempts to imitate the glorious displays of nature in the heavens. Just how glorious, inspiring, and sometimes terrifying, these natural phenomena become can only be adequately described by those who have observed a "meteoric shower." Before their real cause and nature were understood, their occurrence gave rise to great terror and superstition among the peoples of the earth, who thought them to be messengers announcing the final destruction of the earth. The Chinese, Arabian, and other historians have handed down to us many accounts of such showers of meteors among which is the following from an early Arabian writer:

"In the year 599, on the last day of Moharren, stars shot hither and thither, and flew against each

other like swarms of locusts; people were thrown into consternation and made supplication to the Most High; there was never the like seen except on the coming of the messenger of God, on whom be benediction and peace."

THE first accurate description of a meteoric shower was that observed by Humboldt on the morning of November 12, 1799, while he was exploring in the Andes. From 2 o'clock in the morning until daybreak, he observed hundreds of meteors coming into the sky just a little north of east and moving across to the south where they vanished.

The next occurrence was in November, 1833, which seems to be the most remarkable one ever ob-



Meteoric Shower of November 13, 1833  
From an old print

served. Almost every astronomy text book makes special mention of it and current magazines of that date were replete with tales of its wonderment. The number seen at some stations was estimated as high as 200,000 an hour for five or six hours. "The sky was full of them as it ever is of snowflakes in a storm," and as an old lady de-



scribed it, "it looked like a gigantic umbrella." Another witness of the spectacle wrote for the "Christian Advocate and Journal" in the Fall of 1833, this description: "It seemed as if the whole

starry heavens had congregated to a point near the zenith and were simultaneously shooting forth with the velocity of lightning to every part of the horizon: and yet they were not exhausted. Thousands swiftly followed in the trails of thousands as if created for the occasion." All through the Southern States, the negroes, like the Arabs of the previous century, thought the end of the world had come at last and supplicated Jehovah for deliverance.

This particular shower has special significance in Mormon history and literature. It was during the first days in November, 1833, that the Saints of Jackson County, Missouri were harassed and persecuted and driven from their homes by the arrant hands of the Missouri mob. On the night of November 13, 1200 homeless Saints were camped unsheltered on the banks of the Missouri river. One can hardly imagine the consternation which must have prevailed in their camp when all were awakened by the excited cries of the guards. Concerning this Parley P. Pratt records in his autobiography:

"About two o'clock the next morning we were called up by the cries of the signs in the heavens. We arose, and to our great astonishment all the firmament seemed enveloped in splendid fire works, as if every star in the broad expanse had been hurled from its course, and sent lawless through the wilds of the ether. Thousands of bright meteors were shooting through space in every direction with long trails of light following in their course. This lasted for several hours, and was only closed by the dawn of the rising sun. Every heart was filled with joy at this majestic display of signs and wonders, showing the near approach of the coming of the Son of God."

IN commenting on these experiences in "The Missouri Persecutions" Elder B. H. Roberts says: "The grandeur of the display was far beyond the power of words to describe. I mention it because of

ing, and a sign of judgment to come upon the ungodly who had wrought the injustice against them and caused their calamities."

And then in November, 1931, this family of Meteorites renewed



Fireworks Display, Utah County Fair Pageant, 1931.

the effect it had upon the minds of the suffering saints. The Scriptures teach that one of the signs of the glorious appearing of Jesus Christ shall be the falling of stars from the heavens; 'as a fig tree casteth her untimely figs when she is shaken of a mighty wind; and the shaking of the powers of heaven.' It is needless to say that this sign in the heavens encouraged the exiles; that it revived their hopes; that it calmed their fears; that it seemed to herald the coming of their Deliverer, the son of God. Nor need we say that it awed the mob and made a pause in their cruel proceedings for a season."

And further in his "Comprehensive History of the Church," volume I, page 347, "There was, of course, no connection between the annual meteoric shower—though unusually brilliant that year—and the calamities which had befallen the saints; the meteors would have fallen had the saints been undisturbed in their possessions; but surely it ought not to be thought strange if some of the exiles—most of them in fact—regarded the phenomenon as in some way connected with their suffer-

its periodic visit with Mother Earth. During the week from November 12-19, thousands of amateur and professional astronomers all over the world were watching and counting. Despite unfavorable weather which prevailed over many sections of the United States, many glimpses were had of these "shooting stars" where the skies were clear. The count was so favorable that astronomers have

forecast a really dazzling display in November, 1932, when the earth is due to hit even closer to the center of the swarm.

DR. PAUL MERRILL, an astronomer of the Mount Wilson Observatory came to Salt Lake City in order that he might observe this meteoric shower from an elevation which our inland plateau afforded. His success was disappointing, however, as the four nights he observed in Utah, the skies were overcast—and not until he took to an aeroplane and soared high above the clouds, could he observe the objects of his study. During a 39 minute period he counted 49 meteors. Many of them were very bright, and one left a phosphorescent trail as it blazed through the heavens. This trail was visible for about four minutes when it was blown out of shape by the wind.

This meteoric phenomenon has been observed for centuries but it has only been the last hundred years that it has been fully explained.

THE solar system as a whole consists of the sun, the earth, and eight other planets, their satellites, numerous comets and an infinite number of smaller bodies

varying in size from a pea to a mountain. Each of these revolves around the sun in its orbit and with a definite period. Sometimes the orbits intersect each other and if any two of the larger bodies happen to be at this point of intersection simultaneously a grave catastrophe of colossal magnitude will happen. Fortunately no such event has happened in the solar system during the life of man upon the earth but collision with the numerous pea and cobble sized particles is very frequent. The earth as it sweeps around the sun is continually encountering them, and when head-on collisions occur they pass through the atmosphere at tremendous velocities—sometimes as high as forty miles a second. At these velocities the friction of the air is so great that they are heated to incandescence and, in most cases, are completely consumed. It is estimated that two and one-half million visible meteors pass through our atmosphere daily. When they strike the earth they are called meteorites of which many large collections are extant in national and civic museums. The largest on record in any collection is one found by Admiral Peary in Greenland weighing 36½ tons, and housed at present in the American Museum of Natural History in New York.

The largest meteorite to ever strike the earth, of which science has any certain knowledge, fell June 30, 1908, in the remote province of Yenisei, in Siberia. According to a report to the Astronomical Society of the Pacific, by Mr. M. T. Bobrovnikoff, Russian exploring engineer, the arrival of this meteorite was one of the most spectacular events in the whole history of the earth. Where it struck there now exists an area several miles in diameter where the earth is torn and furrowed as though by a gigantic plough. Around this in a circle scores of miles in diameter, millions of dead trees now lie flat and stripped of their branches, every tree pointing outward from the center. At the nearest settlement, 50 miles away, two farmers were knocked down by the blast of the meteorite's fall and scorched with heat. Both the heat wave and the explosion were perceived at a railway 400 miles away. A herd of 1500 tame reindeer, believed to have been near the site of the fall, have never been seen since. Had this enormous visitor



(Reproduced from TYCOS)

*This most remarkable and accidental photograph was taken in Checotah, Oklahoma, while a camera enthusiast was attempting to obtain a silhouette of the high school building against the night sky. Such a coincidence may not happen again in a thousand years*

chosen to light in or near a modern city, the world would have experienced an unparalleled disaster.

In north eastern Arizona near Canyon Diablo is a remarkable crater in the desert about 4000 feet in diameter with walls rising 150 feet above the surrounding plain and descending 600 feet precipitously to the floor. Indian tradition ascribes its formation to an object coming out of the sky. Hence its name "Meteoric Crater." Since there are no geological evidences of volcanic action near its location, the only other theory that will adequately explain its formation is that it was hit ages ago by a gigantic meteorite. This theory is given support by the fact that thousands of small meteorites have been found around it in every direction. Erosion on its walls show that it fell less than 5000 years ago and cedar trees growing on its brim furnish evidence that it is at least 700 years old.

It was not until 1864 that Professor H. A. Newton of Yale, showed that meteoric showers were

### Note

**T**HE author of this article will appreciate having all observers of this meteoric shower on the nights of November 15, 16, 17, and 18th send to him the results of their observations. The best hours will be from 12 o'clock midnight to 4:00 a. m. Begin counting meteors on the hour or quarter hour and record the number counted during each succeeding fifteen minute period. Record your results in tabular form and send them to Wayne B. Hales, Brigham Young University, Provo, Utah.

periodic phenomena and that those which happened in November recurred every 33 years. By historical research it was found that these showers have visited the earth at intervals of 33 years for the last 1300 years. Professor Newton predicted their returns in 1866, 1899, and 1932, which has been verified except that in 1899 the meteoric showers were very much less intense than those preceding.

The reason for this periodic return is that these meteors form a swarm which journey around the sun in an elliptical orbit requiring 33 years to complete the whole journey. It travels to the edge of the earth's orbit (where we intercept it) on one side of the sun, to a little outside of the orbit of Uranus on the other, making a distance of 2 billion miles across its orbit. This meteoric swarm is passing nearest to the sun simultaneously with the earth on the 12-17 of November every 33 years, hence the many "shooting stars" on these dates.

It is found that if, during a meteoric shower, one were to mark the course of each meteor by a line on the celestial sphere and continue these lines backward, he would find them all to converge to a certain point in the heavens. These November meteors converge to a point in the constellation Leo (the sickle) in the eastern sky, and for that reason they are called the Leonid meteors.

Other interesting meteoric showers which appear in a less spectacular way annually are the Perseids which radiate from the constellation, Perseus, and which reach their maximum about August 11; Orionids, whose maximum occurs on October 20; and the Geminids on December 10. But the best of them all are the Leonids which will reach their maximum splendor during the five days following November 12, 1932, when they will take leave of Mother Earth for another generation.

Note: Conclusive evidence that a meteor actually made the Meteoric Crater in Arizona has recently been found by drilling.

**O**BEDIENCE is the test of allegiance, and he whom we obey, the leader we elect to follow, is the master who directs our destiny, whether in the liberty of righteousness or the serfdom of sin.—James E. Talmage, of the Council of the Twelve.



# A Home <sup>for</sup> the Family

*Deliciously Satirical is this Monologue*

By JOSEPHINE DAHL

WHY, hello, Amy! How are you? Haven't seen you for ages. You're looking fine. Here, take this rocker on the porch, and if you'll excuse me just a minute I'll make some lemonade. I know you're thirsty; it's such a warm day. Or maybe you'd rather come inside; the kitchen is the coolest room in the house. Then you can see my new gas range.

"Homelike? Well, I do try to make it so, for these days children must have a real home. Mary doesn't like this old-fashioned hall, since she's been visiting about with her fine high school friends. She wants us to move away from this neighborhood, but I tell her that I can't accomplish everything on Pa's small wages. I did promise that I'd try to get Pa to tear out this partition between the hall and living room, but goodness! It's just like pulling teeth to get that man of mine to do anything around the house. When he gets home at night he's always tired, tired! Of course, he does work like a slave in that old machine shop; I've been trying for years to get him to quit. But he feels that he can't do anything else, and doesn't want to take chances on setting us back.

NATURALLY, I am the one who has to do the scheming and managing. And if I do say so myself, no one could do better to give the children advantages, and make a real home. That? Oh, that's a little chest Pa made in spare time. Just pine, you know, but he stained and varnished it, and brushed the inside with cedar oil. With the trimmings it doesn't look bad, does it? Mary and I keep our furs and winter things in it. I planned it myself.

"And see what I designed for the pantry. Those old open shelves were such a nuisance. Now the

shelves are enameled, and have sliding glass panels, and there are new bins and drawers. Pa handy? Well, any man can use a hammer and saw, and that's about all there is to it when I do the planning. Oh, you like those shallow cupboards in the dining room? Well, they are cunning. I designed them, too. So much better than the old plate rails. Yes, it took a lot of planning and scheming, though I get no credit for that. Pa doesn't know about the nights I lie awake figuring things out.

"And here \* \* \* look here, Amy. Pa finally consented to finish two rooms upstairs, though it took a terrible time, and I thought I'd never get through with the mess and litter. But now Mary and Roy have their own rooms up there; much more pleasant for them, and it doesn't crowd us so down stairs. The rooms are not quite finished yet; the floors need another coat of varnish, and Pa is going to put bookshelves in for Roy, and make a desk for Mary.

But Mary is in such a hurry about the front hall that the floors will have to go for the time being.

"After that is done, if I can talk Pa into it, I think I can save up enough so that he can install a furnace this fall; we can cut down on different things. Pa doesn't really need a new suit; he never goes anywhere. Oh, I tell you it takes some figuring and scheming.

OH, yes, the range. It's a beauty, isn't it? I thought while we were about it, we might as well get a good one. It would have been all paid for now, only Pa was laid up for several weeks on half pay when he hurt his leg. Oh, it was terrible for me, as I had to do the dressing after the first two weeks. I thought I'd die, but we couldn't afford a nurse. Now, if I only had Pa's nerve, it wouldn't have bothered me at all, but I'm so tender-hearted and sensitive. However, I did my best; every one knows that. As I said, we were put back some, but everything is all right now.

"Yes, I keep the place home-like. I say the children must have a real home. And when you consider that Mary takes piano lessons, and Roy takes violin, and that I'm figuring all these things out of small wages, you may know how I have to plan. And for all my work, nobody says a word of thanks. Pa will never appreciate what I've done until I'm gone.

"Some one coming? Goodness, that's Pa, and I haven't got supper ready. But Pa's sweet that way; he never complains about meals. I'll just serve something cold. What did you say? He looks thin, walks like an old man? Well, look at me! You can see ever so much gray in my hair if you look closely. But then, you can't wonder that I'm aging when you think of the sleep I lose planning a home for the family."

## October

*By Emily Clowes Burke*

AND what is so rare as a day in June,"  
If not a day in October?

When flora doth sleep,  
And humming things creep  
Beneath the warm fold  
Of scarlet and gold  
Lightly October throws over.

O! what is so choice as the first June rose,  
Luring with blushes a lover?  
Yet, more precious still  
Doth fragrance distill  
The very last rose,  
Before the first snows,  
Lifting its head in October.

Queen June! I take not the wreath from thy brow,  
Though from thy charms I recover:  
Through purpling haze  
And woods all a-blaze  
A rare vision stands,  
My heart in her hands,  
Regal-crowned goddess, October!

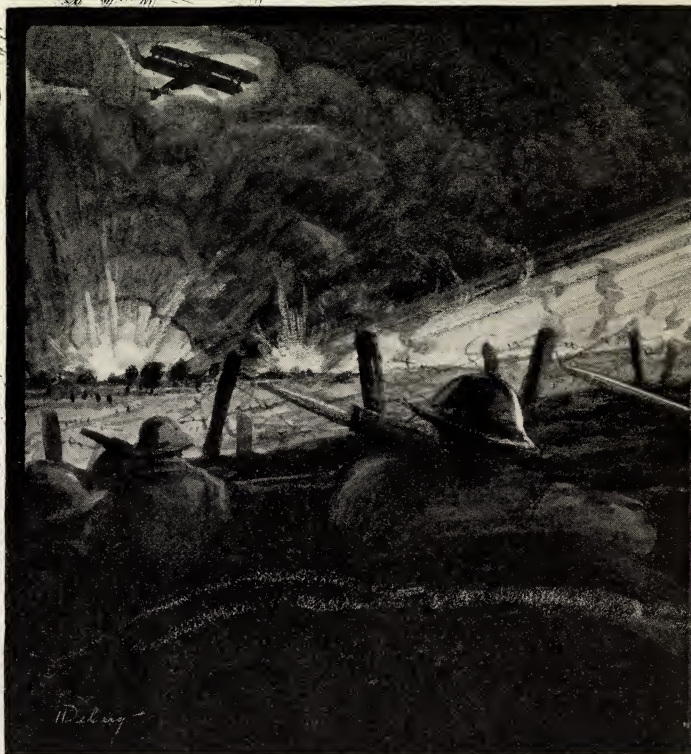


# Internat

By CHRISTEN  
JENSEN

*"This element of conflict tends to assume wider dimensions."*

FROM the beginning of time the element of conflict has been a dominating factor in our universal life. This struggle for existence is manifested in the most primitive forms of the animal and the vegetable kingdoms as well as among the most advanced nations of mankind. The least defenseless forms of life become the food and prey of the more developed types. The rule of the jungle leads to the survival of the fittest. Even among humans this conflict has been of periodic occurrence among all races from the savage to the most highly civilized. Conflict among savage races is ordinarily restricted to smaller areas due to limited means of contact. But when nearly all parts of the world are reached by instantaneous communication, and it can be circled and traversed in a few days we all realize that this earth, in a figurative sense, has shriveled until each part



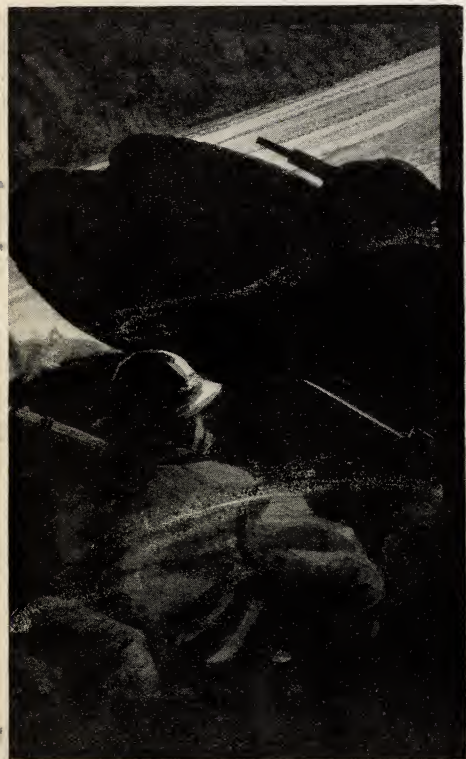
is affected by occurrences elsewhere. Hence this element of conflict in its various forms tends to assume wider dimensions and, conversely, the problem of localizing such

struggles becomes increasingly difficult. Not only are the difficulties increased but the causes that give rise to conflict are enlarged with the development of civilization.



# ionalism and the Future

*Now that we find ourselves upon a world around which we can speak in one seventh of a second, and can fly in a very few days, covered by a network of radio waves by means of which we can speak to the entire earth at once, how are we going to deport ourselves? Are we going to continue to attempt to live as if it would take six weeks to cross the ocean, or nearly a half-year to get a communication from San Francisco to London or Geneva and back? Dr. Jensen, a student of international relations, in this article gives his views.*



And yet the ideals of peace and brotherhood are not of recent pronouncement. Harmony within the clan or tribe was the ordinary status even when all others were

of-the-wisp for which we anxiously and hopefully, and yet sometimes vainly, reach. Men like Bossuet, Penn, Pascal and Kant are but a few of those who

looked upon as common enemies. With the lapse of time the peace ideal assumed a more universal scope. Great teachers such as Confucius and Buddha emphasized the qualities of love and peace. Isaiah assured us that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." The writer of the Psalms tells us that "The Lord will give strength unto his people; the Lord will bless his people with peace," and Paul admonishes the Colossian saints to "let the peace of God rule in your hearts." Jesus, the greatest of all teachers, in His Sermon on the Mount declared, "Blessed are the peacemakers: for they shall be called the children of God."

SINCE the days of the Master the ideals of peace and brotherhood have been taught and proclaimed and preached in increasing frequency throughout the earth but peace is still a will-

have denounced war. Our own church is a believer in world peace and good will. Its great missionary system can best function and operate in a world free from strife. The carrying of the gospel to all men can best be accomplished in an atmosphere of love and peace. President Joseph F. Smith has said, "Peace on earth, and good will to men is our slogan. That is our principle. That is the principle of the Gospel of Jesus Christ." Pulpits throughout Christendom have resounded with appeals for the banishment of war and strife.

Still we are constantly confronted with strained international relations, threats of war, and with wars of magnitude both great and small. England has been at war over 400 years during the last eight centuries. Between 1450 and 1600 about sixty-five percent of the time was spent in fighting among the nations. Forty wars were fought between 1821 and 1914. During the last half century warfare existed during twenty-two percent of the time.

ALTHOUGH the amount of time devoted to warfare is decreasing the losses and costs of war are rapidly on the increase. Statistics must be used cautiously and are sometimes of doubtful value in measuring the results of such catastrophies. Yet if we may accept the statistics produced by one authority (Buell) we are informed that twice as many men were killed in the World War as in all other wars since the French Revolution which began in 1789. He asserts that the World War "brought death to at least 10,000,000 men and it wounded 20,000,000 more.

It also brought death to some ten million of civilians through privation, pestilence, and actual gunfire. It left fatherless 9,000,000 orphans; it created 5,000,000 widows; it made destitute 10,000,000 refugees.

The national debt of the United States increased from \$1,188,000,000 in 1913 to \$24,298,000,000 in 1920. During the same period of time the national debt of the British Empire increased from \$6,897,000,000 to \$31,803,000,000; and that of France from \$6,598,000,000 to \$22,871,000,000."

ANOTHER authority (Boeckel) says, "One week of the World War cost the United States enough to build in every state 940 high schools at \$100,000; 1540 grade schools at \$40,000; 480 churches at \$100,000; and 1920 recreation centers, with swimming pools and playgrounds, at \$35,000. One-half year cost the United States enough to cover the purchase of one automobile and one tractor for every one of six and a half million farmers, with six hundred million (dollars) left over for good roads."

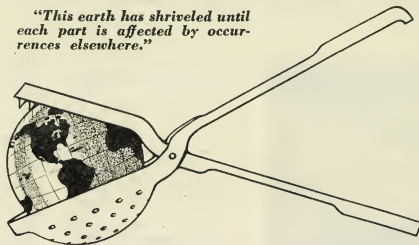
Another writer (Eagleton) asserts that the staggering cost of armaments in 1930 amounted to \$879,000,000 for the United States, and \$836,427,000 for the British Empire: that the United States spent 80 percent of her national budget for war purposes (past and present), whereas England and France each spent 70 percent of their budgets for similar purposes.

The natural inquiry that comes to the minds of most persons is, "Why must international relations be so conducted as to result in such costs and suffering and misery?" The question is more easily asked than answered. It may not be amiss, however, to attempt to point out some of the basic and fundamental causes of this world condition for no remedies can be advocated until the causes are understood.

IT has been estimated that there are from 1700 to 1900 million inhabitants on the earth today. These are subdivided into races, nations, and various other groups.

Although it seems evident that racial antagonism is not innate yet we are conscious that racial antipathy is now one of the disturbing factors in world life. In previous ages wars were fought chiefly for other causes but since the nineteenth century, as Lord Bryce has pointed out, racial motives have contributed more largely to international wars and misunderstandings. Today, in this connection we need but recall the antagonism between Turks and Greeks, Turks and Armenians, Japanese and Koreans, Americans on the Pacific sea board and orientals, the white and

"This earth has shriveled until each part is affected by occurrences elsewhere."



negro races in our Southern states, and the general spirit of persecution of the Jews. These are but illustrations of the manner in which racial differences are a contributing element to international instability.

The different races and nations are not uniformly distributed on the earth's surface. As a result some countries have dense populations while others are but sparsely inhabited. When the density of nations results in a lowering of the standards of living until life becomes a struggle for existence it is but natural that this surplus population should seek to move to other countries where land and food are more plentiful and better living conditions prevail. China, Japan, and India furnish excellent illustrations of countries with dense populations and low standards of living.

THIS attempt to redistribute population gives rise at once to the immigration question. The more prosperous nations with high standards have generally limited or refused admission to the common laboring classes from these other countries. Australia, New Zealand, and Canada have restricted oriental immigration and South Africa has put up the bars against

any further influx of coolie labor from India. Indeed Mahatma Gandhi first gained notoriety while he was in South Africa defending his fellow countrymen against unjust discrimination from British rule. The United States has not only prohibited oriental immigration but has recently adopted a more rigid immigration policy which excludes many Europeans who formerly were permitted to enter this country. Here then is another problem which can and does give rise to international complications and ill will.

Often the people comprising one nationality are not compactly settled. Instead of being included within one country they are so scattered that small clusters of one nationality are surrounded by some larger nationality to which they are subservient. This presents the difficult question of the control of minorities. Before the World War a majority of the inhabitants of Austria-Hungary such as Poles, Czechs, Ruthenians, Slovaks, and South Slavs were subject to the German and Magyar governing class. Likewise in the Turkish Empire eight million Turks rule thirteen million Arabs, Greeks, Kurds, and Armenians. Less flagrant conditions could be pointed out in Russia, Germany, and elsewhere. The mistreatment of minorities was one of the factors which helped to cause the World War. The new national boundaries which were drawn at the close of this war reduced the minorities in Europe from 54,000,000 to 16,800,000. Even yet this situation is one which is fraught with real danger and bitterness in European affairs.

THERE are about 3500 languages and dialects spoken today although the number of key languages is very much less. The importance of language has been well set forth by the Frenchman, Louis Legrand, in the following words: "The dictionary of a people is not only the vocabulary of its speech, it is also the treasury of its ideas." Meiller declares that Europe "has been a linguistic battleground in which all its inhabitants have changed their speech once—some many times." Con-

(Continued on page 32)



# Stake Presidents and a Bishop Discuss Tithing

*Since a most difficult year is drawing rapidly to a close, it is timely to consider the matter of tithe-paying. Several stake presidents and a bishop whose stakes and wards have stood well up toward the front in the payment of tithing have written a few lines stating their attitudes toward this law of tithing. Thinking that many of our people will be interested in the matter just now, we here present some of these statements which have come into the office of "The Improvement Era."*

*It will be interesting to read the editorial (in the September number) by President Heber J. Grant, editor of this magazine, in connection with these reports.*

## Tithe Paying in the Juarez Stake

By PRESIDENT RALPH B. KEELER

MEN have little difficulty in giving support to an institution which they consider genuine, worthwhile, and beneficial. If their confidence is aroused beyond the point of doubt support is not difficult to obtain.

No direct and organized plan for stimulating the payment of tithes is followed in the Juarez Stake. Tithe paying is a secondary consideration but it is of primary result. In annual per-capita tithes this Stake has occupied a front line position for many years. This is due principally to two reasons: First, members of the Church in this little far off Stake have developed a confidence in God's plan

of living. They have tried and tested and found genuine the promises of the Lord. Their unique and trying experiences during the Mexico revolutionary days (1912 to 1929) wherein, by necessity for protection, they were brought closer together and closer to the Lord, have taught them that God's promises are fulfilled if they obey His commandments. It is this confidence and faith in the Gospel Plan that leads the Latter-day Saints in Mexico to pay tithing. Our campaign is not so much a direct plan for stimulating tithe-paying as it is for an increase in knowledge, and above all confidence in, the whole Gospel scheme. Our bishops, home

missionaries, ward teachers, stake and ward officers are instructed to stress the *practical living* in Mormonism. Tithing comes in as one of these practical principles.

In the second place, we have a corps of bishops who pleasantly remind us collectively and individually, and in a way not offensive, that one-tenth of our increase belongs to the Lord and that it is best to pay it at the time it is earned.

Confidence in and loyalty to the Church, together with pleasant vigilance on the part of our bishops is the secret to tithe-paying in the Juarez Stake.

## How We Have Encouraged the Payment of Tithing

By PRESIDENT LEROY WELKER

TRYING to appreciate the difficult situation the Church must be thrown into as a result of the present depression, the officers of the Bear Lake Stake, and of the wards thereof, have determined to do all they can to lend a helping hand. To make that help most effective, both for the church and for those rendering the help, it was decided to keep up a campaign for the payment of tithing. Four chief means have been employed in the campaign.

First, bulletins have been prepared on the subject and placed in the hands of all the ward teachers of the stake, who have carried the message to every family of the stake. This was done early in the year and followed up in subsequent months.

Second, the bishops of all the wards were asked by the stake presidency to be in their offices, or at a comfortable and quiet place once a week for a number of hours to meet any one, old or young, to

talk over tithing matters, encourage its payment regularly, and receive the same. Where this has been done, it has been quite effective.

Third, the stake presidency meet once a month with the following stake workers: presidencies of Melchizedek Priesthood quorums, presidencies of auxiliaries, high council, bishops, correlation group. These groups are urged to pay tithing and to encourage it among their members. Such a method reaches out quite widely.

Fourth, kindly confidential, encouraging letters have been written by the stake presidency direct to all members of Melchizedek Priesthood quorums who did not pay

tithing last year to urge them to do so this. It has had a wholesome effect in a number of cases, and many encouraging replies have been received.

The plan has not been 100 per cent perfect, but it has kept tithing up to a point from which it would have woefully fallen without it.

## Tithing, the Law of the Lord

By PRESIDENT H. S. ALLEN

SINCE the organization of the Stake we have endeavored to select officers who believe in the principle of tithing, and consistently obey it. The attitude of these officers toward tithe-paying and their example have had a wholesome effect on others. For many years, with the cooperation of Bishops and Priesthood Officers, we have labored with the indifferent and many of these have become tithe-payers.

We have held up the principle of tithing as the Law of the Lord, and a solemn obligation resting on all saints to observe and keep.

Surely one cannot have real faith in a plan instituted, as we claim, for the salvation of all men, if he withholds his financial support from it.

Children have been encouraged to get their names on the tithing record when eight years of age, and keep them there as tithe-payers as long as they live. Good results have come from these efforts. It has been gratifying to note the large number of boys and girls who have become school teachers, and others who have entered other lines of employment as wage earners. who have continued to be faithful

and consistent tithe-payers. "Train up a child in the way he should go, and when he is old, he will not depart from it."

In recent years the talks on tithing in all meetings held in the Stake and Wards, during the month of May have been effective. Frequently Ward Teacher's Leaflets on tithing have been prepared. In the whirl and struggle of life, many may not give the subject the thoughtful consideration it requires, so it is necessary as opportunity offers, and wisdom would dictate, to keep the principle before the members of the church.

## Maricopa Stake Answers

By PRESIDENT J. R. PRICE

FINANCIAL deliverance from debt through the payment of Tithing and spiritual advancement through missionary work" has been the slogan of the Maricopa Stake for the past six years. These topics have been presented consistently and regularly to the Saints at various times and especially in our Ward Conferences each year. A High Councilor and one member of the Stake Presidency were assigned before hand to talk on these subjects. Special preparation has been made to present these topics, keeping in mind the results desired, which would follow if we

paid our tithing honestly and did our duty in missionary work.

The results from our efforts in missionary work have been equally gratifying. We have maintained one per cent of our population in the mission field most of the time during the years that this slogan has been our ambition. Fifty-seven missionaries were in the field when the financial crash came, and not one had to return home until his time was up on account of lack of funds. In fact, we now have thirty-eight young men and women in the missions of the world. Ten have received calls in the last six weeks.

Our Seventies organized at home have baptized seventy-five adults the first six months of this year. They are organized in districts and one hundred Seventies devote at least six hours each week distributing tracts, holding cottage and hall meetings and visiting outsiders.

The promises of the Lord with reference to the blessings that follow honest tithe paying and faithfulness to His command to preach the gospel are manifest on every hand in our Stake, and our people are happy and faithful even in a time of distress to others.

## Teaching Tithing

By PRESIDENT SAMUEL F. SMITH

WE teach tithing as a religious duty, without promising any great reward except in Spiritual blessings—the major of which is an inward satisfaction of "duty well done."

There is a lot of philosophy in the law of tithing—the simplicity of the computation—the equity of the financial burden—the simple

method of collecting. It's a well-nigh perfect system for maintaining a major institution, but, more than all this, it is to Latter-day Israel the word and will of the Lord manifest anew in our time, restored with a Priesthood with His authority to administer it for the blessing of the people.

We have a lot of old style Mor-

mons who are standards for examples in their method of paying tithing. For example, Grandfather William J. Flake—ninety-three years old—has had a pride in a record of \$100 annually. Last year it seemed that he couldn't make it but this was his characteristic remark, "If the Church is in need I must not fall down on my part.



The welfare of the Church is my welfare."

We have also a dozen or two men who are prominent examples for keeping accurate accounts and

settle monthly to a cent and then render an annual statement to the Bishop. These are perfect or very nearly perfect tithe-payers.

Tithing is not so much a mat-

ter to be left to one's conscience—as many contend—but a matter of accurate accounting and paying accordingly.

## Tithing

By BISHOP NICHOLAS G. SMITH

FROM my infancy I have been a tithe payer. My mother taught me that the Lord had given that as a way to show I loved him. I didn't have to pay it at all, as it was a free will offering. But if I paid generously the Lord would see that I was generously rewarded.

As I grew to manhood I wondered when men tried to force people to pay by scaring them into it. I used to wonder why it was kept secret in Ward reports as to what was the amount paid. One day my Bishop whispered to me "Our ward paid nearly \$20,000.00 tithing last year, but don't tell anyone."

I asked him why and he answered that some people would stop paying if they knew there was so much coming in. That remark bothered me for years and there developed in me a feeling of rebellion, if you may call it such, when I heard folks say we had to pay our tithing, and that it was none of our business how much the Ward paid. I don't think it was mere curiosity on my part, but I did feel that I was a part owner in the Ward and if we were paying good dividends I would like to be happy along with my Bishop. If there was reason to be unhappy then why have the Bishopric carry all the load, maybe we could jolly him out of feeling bad.

Bang! Out of a clear sky one night in High Council meeting President Nephi L. Morris notified me that I was to be made Bishop. Strange as it may seem Patriarch John Smith had promised me that very thing in a blessing twenty years before.

I had been in the Bishopric about a month when we received a communication from the Presiding Bishop's Office asking us to remind our people about getting their tithing paid before the end of the year.

Our preaching had been about other things. We felt that if the

Saints' hearts were warmed toward the gospel the tithing and offerings would take care of themselves. However I opened up our guns on the subject of "Tithing" this way.

Brethren and Sisters: The year will soon close and we would like everyone who believes the Lord will keep His promises, to pay his tithes. We don't want anyone to pay a cent donation of any kind if he feels that he cannot trust us or the brethren who preside over us in the Church. We want you to come out just the same and be one with us; we will love you just as always whether you pay tithing or not. We are going to worry about paying our own tithing and not yours. If you wish to pay, we promise you the blessings of the Lord, and whether you pay or not we know the Lord loves you. So do just as you wish in that matter.

We will report to you every quarter just how much our Ward has paid and what our expenses are, for this is your ward; it doesn't belong to the Bishopric, and we feel that you will be interested in seeing it do better than any other Ward in the Church.

Our tithing that year was \$24,432.26, the following year, 1923, it grew to \$28,642.93, and for 1924 it reached a total of \$39,450.90. Then adjustments were made and we lost some wonderful tithepayers through a few blocks being cut off from our Ward and given to two other wards. Our tithing settled down around \$35,000.00 per year for 6 years. Last year however, we in common with many wards suffered a loss with a drop to \$29,140.99. However the amount doesn't matter when one takes into consideration the fact that out of a membership on record of 1301,769 paid tithing in 1931, which gives us a record of a little over 59% of our members as tithepayers. And they do it because the Lord wants them to as well as because they are pleased

in helping to make our Ward a record breaker.

Years of experience in observing members of the Church in the Mission field and here at home have convinced me that Mother was right. The Lord rewards the tithepayer generously.

### In These Hard Times

A FEW days ago, a ragged, unshaven man of the mountains came in to a country store, and made a few purchases. He was badly in need of a new coat and a new pair of overshoes. The biggest item on the bill was a dollar and half's worth of tobacco and cigarette papers. There was very little food in the order, for the purse was almost empty.

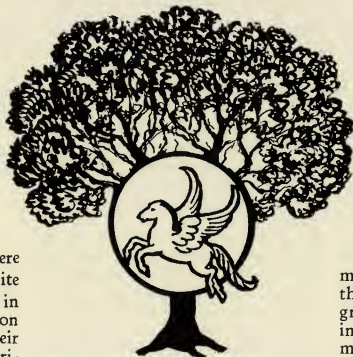
In ordinary times when men have a few dollars which they consider spending money, the purchase of a dollar and a half's worth of tobacco would not be so significant; but in these days when relief agencies are taxed to the limit in order to supply needy families with the bare necessities of life, the spending of much needed money for tobacco is no longer a private matter, but becomes a crime against the public which must supply the food that the tobacco money would have bought. A sack of flour and a sack of mush will go a long way when the need arises; but one family was deprived of it because the father was a user of tobacco.

In the same store, a man came to the manager, and asked for credit. The manager knew the man too well, and was not foolish enough to grant the request. On being refused, the man begged for a little tobacco, saying that the Relief Society and other relief agencies would see to it that his family had food; but their dole didn't include tobacco.

I wonder if there would be so much suffering in the United States today, if the monstrous bill for such non-essentials as tea and coffee and tobacco were stricken off, and the proceeds used for the purchase of flour and butter and mush?

# Poetry and Prunes

By CRISTEL HASTINGS



ONCE upon a time there lived a poet who was quite poor. He was rich in ideas but he couldn't cash in on his assets. Editors shook their heads over his well-meant contributions and every so often were forced to replenish their stock of rejection slips.

The Poet toiled and worried along, as poets do, but the financial outlook was not so good. Prunes every morning for breakfast and the deadly sameness of things dried up the fount of inspiration, and even the Poet grew jumpy with a troublous thing called nerves. At last he gave up in despair.

Enough of poetry—he would go to a farm and toil with his bare hands. He would get away from prunes and from rejection slips. He'd show the world that he was not above hoeing corn and milking cows. He would proceed to earn shekels by the beady moisture of his brow.

And so the Poet bedecked himself in rough togs until he looked more like a rube than a scribe, and hied himself forth into the sweet-smelling country for a job. He landed one on a farm and went to work before sun-up next morning. He started in by spraying a young orchard. Pruning shears became less of a mystery to him before the end of the first week and the ache gradually left his muscles.

ONE morning down in a corner of the orchard the poet found a tree covered, head to foot, with

*What are the springs of poetry? Who can say? In this fable this California poet has advanced an elusive idea.*

a snowy shower of fragrant blossoms. It was a happy-looking tree and exquisitely beautiful to look upon. The air all about was heavy with the sweet perfume of its white blossoms. Bees found it the center of attraction and butterflies hovered all about it as though in worship. Every bough was hidden in a mass of feathery white blossoms.

---

## Scars

By Rose Liechty

SCARS upon the rugged surface  
Of a weathered, wasted hill,  
May be clothed in soft, green foliage  
By an ever-striving will.

Scars that once were deep and bleeding,  
On a tree, where life means much  
Too are clothed in softest laces  
At a spider's fairy touch.

Scars upon the soul Life blazons,  
Lace nor leaves can hide their place,  
But when tear-dimmed eyes glance upward,  
They behold God's smiling face!

---

The Poet paused in his work, mopped his brow and stood before the tree in appreciative silence. Vagrant thoughts shaped themselves in his heart and there was sudden music in his soul.

That night a poem was slipped into a rural mail bag and the address on the envelope was that of an editor who had been patient in the past but extraordinarily and consistently generous with rejection slips.

The next day the Poet-farmer again looked upon the snowy tree with its shower of petals all a-flutter, and that very night another new poem was transferred from his heart to a bit of paper, and that, too, went into the mail bag!

A WEEK went by, and then one day there came a note from the patient editor—and in between was folded a check! The Poet's heart danced for joy! He had made the grade!

The following day came another acceptance! And the happy Poet's heart almost burst with joy! He had but to slip down to the corner in the sweet smelling orchard where stood the happy looking tree bedecked in pale petals of fragrant loveliness and to write the thoughts of his heart in words.

That night the Poet sought out the old farmer for whom he worked and asked him about the tree that had opened the way to happiness and success for him.

It was a prune tree!



# The Gift of Water

By ISABEL NEILL

*Few gifts have meant so much to the arid valleys of the West as "the gift of water." Owen and Ruth might easily have been your grandparents—if you are of the Pioneers.*

FLYING slowly, as if it too felt the heat of the summer day, a great hawk was the only living thing Ruth Blake could see as she stood before the bare little cabin on the sage-brush covered hill that July morning. The hills rolled away, endlessly, their greenish-gray merging at last into the blue of the distance.

Only an occasional sound broke the silence. It was the quick, sharp beat of a pick striking a rock. Ruth knew what it was. It was Owen, at his perpetual and heart-breaking task of seeking water.

Water! That was the thing they most needed for their comfort and happiness. The water barrels stood in the shade at the back of the house, some of them with staves loose from the dryness. Every few days Owen would take them and drive to the Grayson place, five miles down the river, and fill them. It was a long task, a heart-breaking heavy one.

RUTH had learned to be saving with water, regarding it as a precious fluid. At first, fresh from the city, she had been prodigal of it, using it freely for all her household duties, watering the flowers she had tried to grow in the hard-baked soil around the house.

Now she had learned—bitterly, but surely. She washed dishes only once a day, to save water. She scrubbed carefully, using as little water as possible. She took sponge baths instead of heating gallons for the tub.

Lack of water seemed part of the bad fortune that had pursued

them ever since they had come to Rocky Valley. They had known too little about farming to succeed at once, and had granted that. But neither Ruth nor Owen had dreamed of the labor that was to be theirs—of the long, hot days of summer, of the bitter sharpness of winter. They had not planned on the dust storms of spring, or the cutting fall winds. They had not known of the grief that would be theirs when the baby lambs sickened and died, when the cow fell from a bluff and broke her neck, when Ruth's pet riding horse mysteriously sickened and died and there was no money to replace her.

And they had not realized there would be no water. The real estate agent, on that first trip to Rocky valley, had taken them to several farms, all green and prosperous.

"Artesian wells," he had explained, waving his hand at the alfalfa fields purple with blossoms. "This valley's undermined with it. Strike it. Strike a well, and you've water enough for irrigating great sections."

HE had made it sound so easy.

Owen and Ruth had believed that they would merely dig and would immediately find an artesian well, one of those springing fountains that would water the land and make it bring forth great crops.

They had felt almost like cheaters to offer the small sum they could pay for the ranch, and were surprised when he accepted it so



readily. They had moved to the ranch in hope, making the best of the small cabin that had been erected by a former settler, and had gone about the business of farming in a serious way.

Owen had dug the first well in high hope.

"I have a feeling we'll get artesian water," he said. He had dug and dug for days in the sun, and had located water at last, but bitter, brackish water that even the cattle refused. He had dug again and again. Many empty holes testified to futile attempts. There had been the glorious day when he had really found water, sweet, cold water, but a few weeks later it dried up and further digging in the hole didn't help at all.

Nearby ranchers had offered advice.

"Get a real driller," old Tom Thornby advised. "He can keep on going until he gets to water. Then you'll have something."

But real drillers take money, and Owen and Ruth had so little left they dared not risk it on a venture, even for water. They did not even dream of artesian wells now. Any well, with drinkable water, would have been welcome.

OWEN had changed in these last few months. A baffled knew had come to his eyes. He knew, from the other inhabitants of the valley, that he had been badly cheated; that he had paid twice as much for the ranch as it was worth, and that he probably would never be able to eke out even a meager existence on it.

"It's jinxed," the old-timers revealed. "Lots of men have tried to make something of the old Fothergill place, but have given it up. I guess it's having no water that breaks them down."

Now Owen was on the verge of giving up. His spirit was broken, too.

"Wouldn't you like to go back to Junction City, Ruth?" he had asked only a few nights earlier.

Ruth had been startled at the question. The ranch, desolate and unproductive as it was, meant much to her. It meant freedom from the noise and dust of Junction City, from the bitter competition, from all of the life she hated. In the ranch were tied up the savings of her own hard youth and

Owen's. If they left, all would be lost.

"I don't believe I could go back," she had answered slowly.

"Maybe we'll have to go," Owen told her. "I'm going to dig another well, and if I don't strike water this time, I think I'll give up. It's too hard, without water. Water means hope to us."

Ruth hadn't answered. She could not find the words to comfort Owen. In her heart she began a strange petition—a plea for faith for both of them.

SURELY, somewhere in the great silence, there was a Presence, great and unseen, who cared about two questing souls who asked so little. She would ask for water, and would believe she would receive it.

From the moment she felt better. The next morning when Owen, harassed and worn, picked up his tools and started back to his task, she went with him.

"Let me choose the place," she begged. Owen assented with a sigh. One place was as good—or as bad—as another.

Ruth went to a little gully some distance from the house, where a mudhole stood, even in summer, and where the cattle drank.

---

## God's Children

By Lee Berry

AN honest man stood with shovel in hand.

His bared feet thrust in the soil.  
'Twas the fresh turned earth that gave him birth

And He thanked God for such sweet toil.

And God answered back with a soft glowing breeze

That drew warm blood to his cheeks  
And tousled his hair and kissed his soul.

Making him humble and meek.  
And God spoke with music of singing birds

And showed himself in the way  
He fed and clothed this manly son.

And God heard his prayers each day.  
The earth's sweet soil rewards his toil.

Mid rain and warm sunshine,  
Gifts bestowed by more than chance

For God is loving and fine,  
And greater than endless unformed mist.

And higher than topless thrones.  
An actual father who loves us all

Like this man of flesh and bones.

This poetic dream came so clearly to me,  
So living, so deep and plain.

That I fear that I must have borrowed these words

And hardly dared sign my name.

---

Owen objected a bit.

"Not much point in having a well if we have to carry the water all this distance," he murmured.

"I think it's a good place," she said. "And if you find water, I'll carry it."

He had started to dig. He had dug for days, and the only water he found was the muddy seeping from the pool. Nothing fresh or alive or clear.

He was ready to give up, but Ruth remained cheerful, and urged him on.

NOW she decided to go to him. She went to the water bag in the storehouse, and filled a bottle with the water, wishing it were cooler. She carried it down the little slope to him. He climbed up from the well, sat down and drank, and then wiped the great beads of perspiration from his forehead.

"You might as well give in," he said wearily. "There's no water there."

"I think there is," she answered, and it was as if some other voice than her own spoke the word. "Keep on, Owen. Dig deeper."

Owen climbed back into the pit, his face dark with anger. He picked up the pick, and began to strike great, slogging blows. Ruth sat close to the edge, watching him.

"I'll die here, in this blazing sun, clawing away at this rock," Owen shouted. "And I'll never find water."

Then, as if in answer to his challenge, a thin stream of water spouted from a crack below his feet. He watched it unbelievably. He widened the crack. Up it came—higher and stronger. He dug in the pick again, and the stream became thicker and flew higher.

"He climbed out, and sat for a moment watching the water rise and fall again.

"I don't believe it," he said at last. "But there it is—an artesian well. Water for this field, water for all the cattle, water for a garden for you! We can have it piped to the house. Why don't you say something, Ruth?"

But Ruth with her eyes fixed on the blue sky far above her, a strange smile on her lips, said only two strange words.

"Thank You."



# Another All-American Selection

# Our Great National

# Bird

By

MARGARET C.  
MOLONEY

THEY'RE strutting about in their pens gobbling up the corn and adding pound to pounds getting ready for the feasts that are coming. We all know our turkeys on the platter but few of us know turkey history. To be sure turkey history doesn't add anything to that turkey taste, but there must always be table talk. It might be interesting to have a look at the turkey's family tree.

He's an American bird. But contrary to the popular belief it wasn't Christopher Columbus who introduced him to Spain. Christopher Columbus overlooked the turkey. We don't know why; but Pedro Nino, the gay adventurer, coming after, didn't overlook the opportunity offered to gain the good graces of his king and queen. He had sampled the roast and he was a connoisseur of wild game.

THE Venezuelan Indians had a flock of the birds corralled. "What'll you take for the outfit?" Pedro asked. The Indians said nothing as Indians are so likely to do, but they eyed the string of beads that the Spaniard had around his neck. Pedro, along with being a connoisseur of wild game, was a natural born trader. "Bead a head," he offered. The Indians shook their heads. "Make it two," Pedro came up on his offer. Still the Indians shook their heads. "Three" Pedro shouted. "Well, then, four, and not a bead more." The Indians grunted their acceptance, and Pedro sailed back to Spain with a goodly flock. He cared for them well enroute, and when they strutted down that gangplank gobbling and all ashine the Spaniards went wild. The Spanish people are great for strutting. They couldn't be fooled on that display advertising. They took to the turkey and they never went back on him.

Not so with Merrie England. The conservative Englishman didn't approve of the strutting. The



birds were allowed to stay since they were there but they were kept off in pens with the birds of show—lyre birds, pheasants, peafowls, and the like. For fifty years the turkey escaped the axe in England the flocks increasing with the years—and then James the First, put on the crown.

JAMES didn't like pork. Boar's head, the popular Christmas dish, made him sick. He ordered it away, and commanded the chef

to roast turkey for his Christmas dinner.

From that day to this the turkey has reigned along with the monarchs in England—a great day for the monarchs but hard on the turkey.

Then when the pilgrims landed they found turkeys running wild—and so they were thankful.

We don't know so much about James the First, personally, being a bit hazy on ancient history, but

the fact that he dared smash the old boar's head tradition and pass his plate for the turkey shows that he was no simpleton.

Comparing 1931 prices we find that the turkey was about the only thing that held its own with the depression last year. If we needed any assurance that the turkey was well chosen as the Great National Bird that would allay all doubts.

Yes, the turkey's an all-American bird than which there is none better.

## *The Age of Salesmanship*

Continued from  
page 15

Trust Company, desirous of attracting your attention, has set up an electric sign facing your window and a quarter of a mile away, timing it to go on and off every four seconds. The night is hot and you cannot close the window, but it would be easier to sleep in a moving picture theatre. And as the Lapland Trust Company patiently winks you to sleep, you bitterly resolve that were the whole realm of nature yours, and the Lapland Trust the only bank in existence, you would never deposit there. Truly, if this be salesmanship, then give us death!

Yet for all its famed exuberance, publicity itself sometimes tires. The happy possessor of a matchless collection of rattle-snake rattles in the southwest, modestly described it as having taken a long time to make, "as well as trouble and expense." Evidently danger counts for nothing with this intrepid pioneer, who coolly offers rattles at twenty-five cents each, and rattler skins at fifty cents a foot. What a place is Texas! Fear must be utterly unknown, and the deadly rattler, as the novels call him, means no more to them than so much spaghetti. Less in fact, for in a Texas diner, I have seen a rugged man wrestling with a plate of spaghetti with look and gesture not unworthy of Laocoon himself.

IF publicity is the herald of salesmanship, science is its acolyte! "Darwin Razors: Motto, Fittest Survive." Science at the chariot wheel of salesmanship! Or was the salesmanship really Darwin's after all, and was the famous motto just the publicity by which he introduced the salesmanship of his science? Have we then convicted Charles Darwin of salesmanship in which Darwin Limited but fol-

lows him, *longo intervallo*? What if ours be but the Silver Age of Salesmanship, the shadow of the golden prime of Darwin, Barnum, and Lydia Pinkham?

One morning soon after these instruments reached our shores, a friend who had been blessed with one met me.

"I used a Darwin razor this morning," he cried, "and I survived!" I warned him against too hasty inferences, but does this not throw a new light upon the always difficult subject of British humor? Is it wholly lacking, after all, or merely deeper than we have supposed?

The triumph of Salesmanship is written most clearly in its secondary effects upon the language and still more upon the psychology of religion, education and philanthropy. Everything is now a selling proposition. We must "sell" the cause, the institution, the charity. Our appeal is a "line." The teacher must "sell" instruction. Even the minister must "sell" religion. "The church that's different" is the slogan of a western congregation that has felt the spell.

How promptly have those sensitive plants of our civilization, the universities, responded to this challenge of salesmanship. The stadium is the store-front, and the head-salesman is the publicity director. Friday night is sacred to the Pep-session, the laudable purpose of which is to sell the morrow's game to the students. The papers are filled with the deeds, doings, honors, achievements, activities and performances of the prize professor. The thing that gives charm and significance to all this is that the very institutions that are most assertive in their adoption of salesmanship and all its works are at the same time lim-

iting their enrollments, thus making it more abundantly plain that there is no purpose in their frantic salesmanship, except the perfectly laudable one of being in fashion. No one can say of them that their manner sorts not with this age, from which they stand apart.

NEWSPAPERS estimate their own greatness by the number of inches of advertising they can sell, until now what news they contain is confined to the upper outer corner of the page, where a tiny triangular island of news still lifts its head, not yet engulfed by the rising tide of salesmanship. On other pages the engulfment is complete.

So also are the magazines. Some demon of display having conceived the idea of interspersing articles with advertising, at the most thrilling moment in narratives of romance or adventure, one is confronted with pills, plasters, tombstones, refrigerators or radios. If we must have them why not make them fit? Yet one looks in vain for any effort to arrange the material rationally, or to relate literature to advertising in such a way as to enhance the effect of each. But how glorious to interweave the artistry of salesmanship with that of literature, each illustrating the other! Like that ancient artist who first conceived the idea of painting a statue! Take any of the magazines and spend a winter evening with your friends rearranging it on this principle, and note the improvement.

The trouble is that the acme of salesmanship is selling you something you do not want. Look about you. Your cook has a lot she does not want. How did she get it? Somebody sold it to her. You take a magazine or two you do not want. Somebody sold



them to you, to win a high school course, or a trip to Europe, or send the minister to Palestine. Thus too many of us become possessed of things we do not and never did want, to the glory of salesmanship.

A powerful group of financiers is now endeavoring to sell me another house. Learning that I already have one, they have resorted to the extraordinary fiction that I had expressed a wish to sell it, in order to create a demand on my part for another. The matter got as far as the telephone.

"You are wrong," I frantically cried. "I have never even thought of selling."

"Oh yes, you have," reprovingly answered the voice of Salesmanship. "We have it on good authority that you wish to sell."

What is the Spanish Inquisition or the Third Degree compared with this? I am still strong, but how much longer can I hope to hold out against the attrition of these assaults? We all know the power of suggestion. In the end, I may become bewildered, contradict myself, lose my temper under withering cross-examination and find my house sold before I know

it, and myself in the market for another!

**M**UST we then prohibit salesmanship? The attack of the strong salesman, amply backed and highly trained, a practical psychologist, a shrewd economist, with beautiful manners, and the skill of a state's attorney in cross examination, upon the mere layman, can have but one result. You will buy. No power on earth can save you.

But lest I seem to exaggerate, and since truth is so much stranger than fiction, let me quote from a tract of the great cult that has just been left at my door, by a free school of salesmanship:

"Every day we are all selling something, whether it be merchandise, ideas, or services. Every man has the makings of a salesman in him. I can train you to become a successful salesman."

No doubt he can. But over against this army of trained successful salesmen, what are the prospects of the untrained unsuccessful public? What about us? Are we just to buy, and buy, and buy, world without end? Or can we devise, if not a free school for it, at

least some means of self-protection against this distinctive peril of our day? Some slight technique at all events, in the way of self-defense, so that we may put up a show of resistance, and at least gain a moment's time for reflection, so as not to be absolutely dumb before the shearer, as it were.

But how idle to talk of schools of salesmanship when we practice it from childhood. An enterprising newspaper has just put before the children of the City of Destruction an alluring offer of 50,000 bicycles, skates and scooters to be had free, just by getting a few new subscriptions. Three will entitle you to a scooter. Surely any promising child, still more any puny or sickly one, should be able to get three subscriptions. Is it not plain that we are born to salesmanship as the sparks fly upward?

Even our native knight errantry, the Cowboy's Reunion Association, has felt the spell of salesmanship, and calls upon you on behalf of Con and the Boys to help boost the saltiest Rodeo in the Southwest again this year. Alas! we cannot doubt that when these centaurs begin to advertise, the end is not far away.



**THE EMBARKATION OF THE PILGRIMS IN THE SPEEDWELL AT DELFHAVEN, HOLLAND**

After the painting by Weir in the Rotunda of the Capitol at Washington. The central figure with open Bible represents Elder Brewster. At his left are, in order, Bradford, Carver, and Robinson, the pastor. In the foreground at the reader's right, Standish and wife Rose; kneeling in left foreground, Mr. and Mrs. White, and standing behind them, Mr. and Mrs. Winslow; standing behind Brewster, Mr. and Mrs. Fuller. Mr. Robinson is represented as offering the final prayer before this tragic separation of July 21, 1620.

## John Andreas Widtsoe

Continued from  
page 10

and soul satisfying—permeated with hope and glorified with a sublime faith, this is a remarkable philosophy of life.

It was a significant day in the life of John A. Widtsoe when he married Leah Dunford. No woman could have complemented more completely his life than she has done. With an intelligence and an understanding of the most unusual order she has promoted his interests. Appreciating his capacity and the importance of his work she has sought to relieve him of all possible burdens and has managed his home and borne the responsibilities of the family as far as possible in order that he might be free and unhampered in the pursuit of his labors; she has shown marked ability in doing this.

She is a college bred woman of capacity and intellectual power whose soundness of judgment, evenness of temper, and sweetness of disposition have won the confidence and affection of all who know her.

She has cooperated with her husband in his work and sustained him in every crisis of his life. With dignity and ability she presides in his household and manages its domestic affairs in a way to make their home a delightful center where notables have been entertained and charmed with the spirit of welcome and hospitality which prevails there.

Under the direction of Dr. Widtsoe she presides over the Relief Society, Young Ladies' Mutual Improvement Association, and Primary Association of the European Mission. Congenial, constructive in her thinking, genuinely religious, she is a leader among women.

Dr. Widtsoe's fine Scandinavian background, his wise choice of a companion, his profound understanding of the glorious religion of the Master as revealed through the Prophet Joseph Smith, and his deep devotion to it—all of these synchronizing completely with one of the most original and brilliant intellects we have known, accounts for his splendid achievements and predicts a great future for him.

## Internationalism and the Future

Continued from  
page 22

quered peoples have often found the use of their language curtailed or suppressed.

Since a language helps to create a unity among those who speak it, it is not surprising that the language problem has played an important part in the diplomatic and political controversies of the world. When Germany occupied Belgium in the World War she deliberately separated the people of Flanders who speak Flemish from the Walloons in the administration of that country. Today the language question remains one of the vital problems with which the Belgium government is confronted; likewise Spain, because of the extensive world use of the Spanish language, is insisting that Spanish should be added to English and French as the official languages used in the League of Nations. Although a universal world language would not be a guarantee of world peace yet the use of a multitude of languages and dialects complicates the world situation because of the difficulty entailed in bringing about a world consciousness and the means for expressing a common and universal ideal.

**D**IVERSITY of religions has in the past been another element of world conflict. At the present time it is estimated that the membership of the leading Christian religions is as follows: Roman Catholics 331,000,000; Orthodox

144,000,000; Protestants 207,000,000. Non-Christian religions have the following strength: Mohammedans 209,000,000, Buddhists 150,000,000; Hindoos 230,000,000; Confucianists and Taoists 351,000,000. Each of these major religions is composed of numerous sects. In past centuries some of the most bloody and devastating wars have been caused by religious differences. Today the spirit of religious toleration has made itself manifest in some parts of the world but even now religious divergences cause some misgivings and distrust. Even in our country, which is more liberal than most countries, we find a general feeling of antipathy toward the Jew, an attitude of suspicion toward the Catholic, and a spirit of aloofness toward the Mormon. Although we shall probably not see another great war based entirely on religious differences yet it cannot be overlooked that the intensity of religious convictions is a moving impulse that may play a part, in connection with other factors, in spreading world unrest.

If we turn now briefly to economic and political forces that are at work on the international horizon we encounter several factors that have wielded a most potent influence in world affairs. That these same forces are still active in international relations cannot be gainsaid. The influences of the commercial and industrial

revolutions, the growth of imperialism, the contest for colonial empire and spheres of influence and the exploitation thereof, the demand for world markets and the control of basic raw materials, the competition in shipping and merchant marines are some of the elements which can and do furnish a basis for opposition and conflict. Closely related to these are such problems as international trade and credit, the establishment of national trade barriers in the form of tariffs and embargoes, monetary systems and standards which may facilitate or retard commercial intercourse.

**P**OLITICALLY the world is also threatened on the one hand by the nationalist who has carried his ideas of patriotism to such an extreme that he has degenerated into a jingoist and chauvinist. He sadly needs an international outlook—a world view. On the other hand is the equally dangerous world communist who is so imbued with a certain social order of life that he is ready to resort to force and revolution in order to compel its acceptance by all mankind.

Another outstanding problem is the relationship of the civilized powers to the backward peoples of the world. We see it in the dealings of the British in India, the French in their vast Asiatic and African possessions, the Dutch in



the East Indies, and ourselves in the Philippines. How fast can these partially civilized peoples progress? How big a dose of civilization shall we thrust upon them even if they prefer that the medicine be administered more slowly? How can we best serve them, not us?

**G**ROWING out of all these problems with their possibilities for mistrust, suspicion, envy, jealousy, violence, and war is the desire for security. The Great War has left many unhealed wounds. The fears of another world conflict are still rampant in the minds of many. How can such a cataclysm be averted. Preparedness is the answer which is frequently heard. Hence a mad race is on in the building of armaments and navies, in the development of air forces, in the seeking for engines and agencies of warfare which are more deadly and destructive than any that were used in the past. And parallel with all this goes the task of securing the financial means with which to accomplish this program. So we witness attempts to increase national revenues, divert larger parts of national budgets to warlike purposes, until all the great powers stand bristling with weapons of war and ready to engage in another Armageddon.

What is the solution for this ever present and threatening danger? Limited space and ability will allow but few observations. First it must be realized that there is no magic formula which can be applied as a panacea with the hope that a millennium will result. The process is naturally slow and laborious and will be filled with some failures as well as some successes. If the net results show a comparative upward trend it will indicate that the world is making progress.

The solution must consist in: first, the development of a higher type of idealism, of world brotherhood and cooperation, and second, the formulation and establishment of international agencies and organizations through which world problems can be analyzed and adjusted.

**T**HE ideal that, "I am my brother's keeper" must function not only in the life of the individual but also in that of the community, the nation, and the world. National selfishness is just as repre-

hensible as individual selfishness. At the time of the outbreak of the World War President Joseph F. Smith asked the question, "Would it be possible, could it be possible for this condition to exist if the people of the world possessed really the true knowledge of the gospel of Jesus Christ?" He answers his own question in the following words: "So, I repeat, there is but one remedy that can prevent men from going to war, when they feel disposed to do it, and that is the Spirit of God, which inspires to love, and not to hatred, which leads unto all truth, and not into error, which inclines the children of God to pay deference to him and to his laws and to esteem them as above all other things in the world." Other leaders of our church have expressed similar sentiments on various occasions.

Here then is a great mission and function for the church to perform—to inculcate into the hearts of men the ideals of love, devotion, unselfishness, and good will toward all humanity for without it world peace is impossible. And other social organizations such as the home, the school, and the press must assume their full responsibility in reaching this objective. Rulers, statesmen, legislators, diplomats must be actuated by this attitude. The conciliatory spirit of Woodrow Wilson, Aristide Briand, and Gustav Stresemann

must be patterned after by those who control the foreign affairs of the various nations.

Ideals can be realized only through working agencies and institutions. Ideals and aspirations cannot function in the abstract. Just as successful government in the state and nation must have its legislative, judicial, and administrative agencies so must international government have the requisite machinery in order that the desire for world peace may find the means of expression.

**F**ORTUNATELY some successful efforts have already been made in this direction. Since the time of Hugo Grotius, especially, there has slowly but steadily developed a body of international law which is recognized as such by all civilized states. True, it does not deal with a considerable part of international relations which must still be handled through diplomacy, conciliation, and arbitration. Yet it has furnished a basis for applying definite rules of law to certain types of international problems. In the past international law, in the absence of an international tribunal, has been interpreted and administered by national courts only which have sometimes been suspected of being influenced by prejudice and bias. But now a real permanent court of international justice has been established which decides cases and renders advisory opinions in matters brought before it. Every real student who has studied the workings of this court, including Chief Justice Hughes who for a short period was a member of the court, recognizes its value in helping to preserve amicable relations between the countries of the world. Consequently Presidents Wilson, Harding, Coolidge, and Hoover have all advocated that the United States should obtain membership in this body.

Another international agency which has now been in operation for some years is the League of Nations. There is no intention, here, to express an opinion relative to the question whether our country should seek admission into the League—in passing it may merely be observed that with the lapse of years the cooperation between the League and the United States has become more frequent and mutually helpful.



Mountain goat cornered in the Sawtooth Mountains, Idaho.—Glen Perkins.

THE work of the League has involved a multitude of problems. It has found itself attempting to handle such questions as the administration of the mandates established by the peace treaties, the protection of minorities, the administration of the Saar Basin and the city of Danzig, the consideration of many boundary and political disputes, the limitation of armaments, the economic and financial reorganization incident to the World War, the Dawes and the Young plans for reparations, and questions dealing with communication and transit. In the field of humanitarian and social work it has concerned itself with the opium traffic, the white slave traffic in women and children, traffic in obscene publications, international union for the relief of people overtaken by disaster, slavery and the slave trade, the control of international hygiene especially as it relates to epidemics. The League has also concerned itself with matters of a scientific and educational character and through its efforts there has been established an International Institute of Intellectual Cooperation.

It is here impossible to appraise the work of the League of Nations as an international agency for peace and human betterment. It has met with success and it has met with failure. Each problem that has come before it would require detailed study and consideration before a just answer could be given.

EXAMPLES of other agencies established to deal with international problems are: the International Labor Organization, the International Chamber of Commerce, the International Statistical Institute, the Inter-Parliamentary Union, the Telegraphic Union, the Wireless Telegraphic Union, the Universal Postal Union, the International Commission for Air Navigation, the International Institute of Agriculture, the International Bureau of Weights and Measures, the International Sugar Union, the International Geodetic Association, the Pan American Scientific Congress, the Red Cross, the Boy Scouts association, and the Rotary and Kiwanis organizations.

Some of these unions and commissions are private while others are public in character. There are thousands of them. Labor alone has more than fifty such organ-

## M. I. A. in National Broadcast

**T**HE New York District M. I. A. will present a Radio Program over the Columbia network on Sunday afternoon, November 27th, 1932, at 11:30 a. m. Mountain Standard time. This program, called *The Church of the Air*, will go over 92 stations, and the M. I. A. is most happy to have the privilege of being heard.

If those who listen in will drop a note to the local station broadcasting the program, they would perhaps be instrumental in securing for the missionaries in various localities further radio opportunities.

izations which deal with all classes of workmen and industries.

Confusion does result under these circumstances. Duplication of functions may take place. Furthermore some of these agencies are formed to promote and protect limited group interests. What is needed is an international clearing house controlled and directed by the best wisdom of the world. Then these various organizations can be so correlated and integrated that opposing and antagonistic interests can be modified and harmonized to the end that peace and human welfare may ultimately prevail. This, however, is not the work of mere days or months. It involves a task of adjustment, a

change in attitude extending over generations. But a beginning must be made. Who is better prepared to make such a beginning, to take the initiative in this momentous task which foreshadows the coming of the reign of peace on earth than the people of this Church and of this great and blessed republic? Individually and collectively we should assume this responsibility. This is the destiny of America which has been expressed so beautifully in the words of Bishop Oldham:

"Not merely in matter material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "America First!"

## In Defense of Extracurricular Activities

Continued from page 11

a large part of our lives is spent out with other people, and it is extremely desirable that the contacts that are made outside of the classroom should be of the highest order.

And therefore from one end of the land to the other, in one form or another, social extracurricular activities of the institutions of the United States, to say nothing of Europe, have undertaken such projects as this, and worked hard and under intense difficulties to complete them, because the State has felt that it was not a part of its function to do this work.

THE faculty has been very much interested in it, and participated in the construction of the building. And the Board of Regents, from the inception of the movement, has

met its problems and met them in a liberal, progressive spirit.

So my heart is full to overflow this morning. When I came into the building with the Governor I could scarcely keep tears back, because after the long desperate struggle we were enabled to come in here and because from now on the building will be open to the students. We are anxious that this building will be cared for in such a way that students will not only come here but will be happy to come here. It offers facilities which this institution's students have needed for many years but which could not be achieved earlier. Many people are not educated to it yet, but we who live on this campus know that what we have now is a necessity.



# "Even Hidden Treasures"

*A Father's Interpretation of  
The Word of Wisdom as a Guide to  
Right Living*

By P. V. CARDON

*My dear children:*

THE questions you asked this morning at the breakfast table deserve more careful consideration and more complete answers than I was able to give off-hand, so I am taking time to prepare a written answer designed to convey my more mature thoughts on the Word of Wisdom.

First let me direct your attention to the Word of Wisdom as it is recorded in the Doctrine and Covenants. I want you to read it seriously, with your minds free from all bias. Set aside, if you can, all you have ever heard by way of interpretation and preaching on the Word of Wisdom and read it in the light of your own intellects. Then make up your minds concerning its purpose and meaning. One of the fundamental teachings of our Church is that God has given man his free agency; and I believe that this was done in full expectation that man should and would use that agency. So, then, in reading the Word of Wisdom, and in trying to make up your minds concerning it, I implore you to exercise the free agency which has been bestowed upon you.

I WAS quite a man before I came properly to regard the Word of Wisdom as a guide to right living and not as an addition to the Decalogue. You will note that it is "sent greeting—not by commandment or constraint . . ." It is "given for a principle with a promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." You will note, also, that the words, "Thou Shalt Not" are entirely lacking in the Word of Wisdom. In brief, as I regard it, the Word of Wisdom points the way

to wholesome living, leaving man to exercise his God-given free agency concerning it.

I am extremely anxious, therefore, that you children recognize your individual responsibility with respect to observance of the Word of Wisdom, for in this as in other guides to right living the benefits to be derived shall be in direct proportion to your own responses.

You children are blessed with strong bodies and good minds. Through sane living you can retain these blessings and add to them with infinite benefit to yourselves and to those with whom you associate. But unless you exercise sanity in your living, your strong bodies will weaken, your minds will be dulled, and your lives robbed of many of the joys you could otherwise experience. This is according to natural law. It is because of its conformity to the demands of nature that I regard the Word of Wisdom the embodiment of wisdom.

BESIDES the right of free agency, our Church teaches that the glory of God is intelligence. In this, I take it, we have ever before us the promise that through the long experience of eternal progression we shall be blessed according to the regard we have shown for intellectual development. I am sure that I need not remind you of the obvious incompatibility of wrong living and intellectual progress. It becomes apparent, then, that through observance of a proven guide to right living you will be benefited not only in this life but in the next.

David Starr Jordan, late president of Leland Stanford Jr. University, thirty-two years ago published a little book which you will find on the bookshelves of our home. The book is one of a Character and Wisdom Series offered by

the publisher. It is called *The Strength of Being Clean*; and purports to be "a study of the quest for unearned happiness." I earnestly commend this book to you.

Dr. Jordan lays particular stress upon avoidance of those short cuts to happiness "which temptation commonly offers to you and to me." These short cuts are five in number: Indolence, gambling, licentiousness, precocity, and intemperance. Summarizing his statement, Dr. Jordan concludes: "A man ought to be stronger than anything that can happen to him. He is the strong man who can say *no*. He is the wise man who, for all his life, can keep mind, and soul, and body clean."

"I know of no more encouraging fact," says Thoreau, "than the ability of a man to elevate his life by conscious endeavor. It is something to paint a particular picture, or to carve a statue, and so make a few objects beautiful. It is far more glorious to carve and paint the very atmosphere and medium through which we look. This morally we can do."

ANOTHER striking essay which I would commend to you appeared in a recent number of *Harper's Magazine* and was by Stuart Chase. It is called, "The Luxury of Integrity." The title itself is stimulating, but the essay is inspiring. Can you think of any luxury more enjoyable than that of being clean, honest, dependable, and in every way above reproach? Is it then worth while to deny yourselves such luxury if it can be obtained by simple, sane living?

There are many other books and essays on right living, each of which in some forceful way impresses the reader with the inescapable retribution experienced by those who indulge wrong living. But few of these writings.

if any, convey the message in simpler, clearer language; and none with more persuasive force, than the Word of Wisdom.

You will have observed that in this statement to you I am taking what I regard as the constructive view of the Word of Wisdom. This, I believe, is the more helpful view to take. I could never subscribe to the view that merely to refrain from doing something constituted right living. In other words, I would not have you feel that simply by refraining from the use of hot drinks, tobacco, and narcotics, all of which the Word of Wisdom advises against, that you would be living in a manner to insure realization of your greatest physical and mental potentialities. It is wisdom that you refrain from using anything harmful to you, physically or mentally, but you must do more than this if you would know the luxury of wholesome living. You must, in other words, observe the positive rules of health. It is in them that the great promise of the Word of Wisdom is to be realized. It is through remembering to keep and to do these things that "you shall run and not be weary, and shall walk and not be faint."

EXPERIENCE has taught me some things against which I would caution you. The first of these is the hypocrisy practiced by some people who profess strict observance of the Word of Wisdom, but who secretly disregard its teachings. Against such hypocrisy I sincerely hope you will protect yourselves. Let me here remind you again of the luxury of integrity. Let me also call to your attention the fact that I have found no word left by Christ or any other great teacher, or by any successful man in any walk of life that would justify hypocrisy or deceit. He who publicly condemns tobacco, and then uses it every time he thinks he is unobserved is deceiving no one but himself. He who roundly condemns coffee-drinking and dares not tell you how much he enjoys what he him-

self drinks of it, is a man deserving of your suspicion and you should deal with him accordingly.

Another thing I would warn you against is an intolerant attitude toward those persons who, for one cause or another, have failed to see clearly the advantages of living according to the teachings of the Word of Wisdom. That is their misfortune, but I would never condemn them because of it. Some of the best friends I have would, by my own intolerance, be lost to me if I should condemn them for failing to live according to the rules I have chosen as my guide through life. Again, let me remind you of the principle of free agency. Help others where and when you can by good grace, but avoid appearing to sit in judgment. If only he who is without fault were permitted to cast the first stone, no stone would be thrown.

FINALLY, I would caution you against "being a good fellow" simply to satisfy an erroneous conception of good fellowship. "The really 'good fellow,'" says Dr. Jordan, "can be convivial when he is sober. It is a poor kind of fellowship which cannot be found till it is saturated with drink."

You are not confronted by the open saloon, as I was in my childhood; but you have to order your lives in the face of a more subtle influence—the boot-legger, and the "respectable patrons" of the boot-legger. I don't know what to say to you as a guide in these circumstances. I have had so little experience by which you may profit. I must say this, however, that, as I look back over my life and the lives of my early acquaintances, the habitual users of liquor stand out in my memory as pathetic failures. They have faded from view—died, most of them—and all had sordid, miserable lives.

You are confronted, also, by the subtle influence of high-pressure advertising designed to make cigarette smoking alluring—yes, even healthful. I have too much confidence in your intellects to believe that you would be deceived by such

appeals. Still, even here, the danger of false "fellowship" is to be guarded against.

You children have been fortunate in having a mother whose knowledge of dietetics has been such as to enable her to keep abreast of the newer developments in human nutrition. Your meals have been well balanced and properly served at regular intervals. Hence you have consistently observed the positive teachings of the Word of Wisdom, and these things are in no way new to you. Your lives, in other words, are already ordered by this guide to right living. In any event, I like to feel that your body strength and mental alertness are in large measure the result of the thoughtful care you have received through infancy and childhood.

YOU are now facing maturity.

Henceforth, your mode of living will be largely a matter for you yourselves to determine. Your parents have exercised their best judgment in your behalf; and they now commend to your use a simple guide to right living which you can easily follow. Read it and live by it to the best of your ability. Make up your own minds concerning its value, and then be honest with yourselves in the extent to which you follow its admonitions. Keep in mind the fact that there is strength in being clean, that there is luxury in integrity, and that out of the atmosphere in which you live you mold your lives. I would remind you also that no greater reward awaits you in the next world than that for which, in this world, you have proved yourselves worthy.

Need I say further that your mother and I should always welcome the opportunity to discuss these matters with you? I can think of nothing in life that would be more painful to us than to lose the utter confidence of our children. It is our constant prayer that neither of us shall ever abuse that confidence.

Affectionately,  
Father.

*The stand for the enrichment of life through constructive use of leisure and personal service to fellow man.*





# GLANCING THROUGH

## Let Us Talk About Unpleasant Things

(Harper's for October, 1932)

By ROBERT HERRICK

**A**MONG the blessings of adversity that we are slowly discovering during these calamitous times is that an unpleasant truth does not hurt as badly as one ignored or denied. We are turning from the idea of being "90 days from prosperity" and the idea that our economic muddle is "largely psychological," and looking facts in the face. We may even come to realize that we are not the richest, luckiest, happiest, most generous people that ever lived on the earth; that our financiers are not all wizards; our bankers not all pillars of society, our petty politicians, not all astute statesmen. We are deflating more than commodity and security price, we are deflating, as well, some of our national conceits. What we have needed in the past ten years is a Voltaire, a Swift, not a Coue nor a Pollyanna.

As people, we like to fool ourselves. A prolonged period of adversity was needed to make us face distressing truths and become adult in our thinking. As a young novelist I constantly heard advice to write about only nice people, and to treat only pleasant subjects. How the pages of great literature would shrink under such a test.

When Russia refused to fight in a war that in no sense hers, the foremost American newspapers hesitated to devote much space to such unpalatable news. Some day they may regret it. This mental attitude has asserted itself from the beginning of the recent unpleasantness in business. Millions were without work before we were willing to admit it, and then the thing we tried to do was Coue the nation back to prosperity. We were exhorted to buy more and more goods—and all the while great institutions were tottering, and investments in American equities disappearing into thin air. But why mention that?

"Don't talk about such unpleasant things," the women beg, "I don't want to hear it. I know everything will come out all right." It is amaz-

ing how many good women of native intelligence know that everything will be all right, and go on in the same way it has been going, refusing to admit, unless forced to it, that everything is wrong anywhere. A similar ostrich attitude has existed ever since the war was declared off, the officials meeting in charming conferences to agree on certain points and decide what to do about others and getting nowhere. If they had blurted out what they were really thinking, it might have been something like this: "The old formulas won't work, and it is useless to pretend. Germany can't be made to pay what we require. We can't get rich by refusing to buy each other's goods. We can't sit on the lid of potential revolution while our people get hungrier and more desperate." If we admitted these things, we could forget our make-believes and go to work. It may be humiliating to American pride to admit that we need the goods and good will of other nations as badly as they need ours. We do not like, either, to recognize the fact that Europe can pay us very little of which she owes us, and that it is not particularly desirable for them or us that they should do so. We should face the fact that it is dangerous for any of us—politicians especially—to truckle to "veterans" and that it might become a more serious menace to our democracy than all the reds have ever created.

We must realize that we can't make profits out of selling worthless securities to gullible people. We should admit that Americans are fast losing their reputation for common business honesty. Our corporations have been extravagantly and sometimes dishonestly managed for the profit of directors and promoters rather than the good of stockholders.

We might ask ourselves a few questions individually—and face unpleasant facts. We have imagined that we could live handsomely without much hard work and get rich quickly—but we can't, for long. Are we ready to deflate ourselves? Our values are somehow askew. We have had an attitude quite different from the old Greeks, who felt that evil was the result of offense against the gods, which must be amended. We must realize that our troubles are the result of mal-

adjustments, and set about to correct them. The sooner we put off the Pollyanna habit of mind and cease hunting panaceas, and search our hearts instead for the secret of our misfortunes, the sooner we shall be prepared for the new, and let us hope, more sane world.

So I say let us talk only about unpleasant things until we understand them and their cause. Let us examine bugaboos and pretenses and ugly facts. Let us eat and sleep with misfortune until we have lost all fear of it. Any situation faced calmly becomes, automatically, less intolerable. Let us grip this unpleasant and unstable present into which we have put ourselves until we have squeezed from it all its venom. Fear and prejudice and weakness are hurt by open recognition of the truth, but life never is. In the light of truth, life remains enjoyable and adventurous.

## Martyrs All

By EDGAR J. GOODSPEED

(Atlantic Monthly for October)

**WE** may have passed the Age of Miracles, but the Age of Martyrs is with us still. I have always realized that the Protestants were persecuted, but only recently have I discovered that our Catholic friends feel that they are too. Quakers have assured me that they have had some experience with misunderstandings in their history; the Mormons are still keenly conscious of social, if not civil, persecution. Even the atheists feel mildly oppressed. The smoke of persecution hangs thickly or thinly over our whole religious scene.

And not only the religious scene is so characterized. Consider the economic—labor is oppressed by capital, which in turn is being pounced upon by patriotic politicians who need money. The surtax now being levied is so great that we cry out "Blessed be nothing, for it shall not be taken away from us." And capital is not dumb before its shearers. It would be difficult to find a class now more definitely under the chariot wheels than the bankers. And, strangely enough, we are beginning to feel sorry for the bankers, as the Romans were sorry for the persecuted Christians.

Nor do the politicians have it all

their own way—everywhere are they being assailed by the playful press and the less playful police force.

The railroads are terribly persecuted—foiled, baffled, and controlled. And their hated rivals, the motorists, now are worn down with manifold exactions. The gasoline tax has risen consistently and constantly; the state charges a tax on a car and so does the city. I look for our alderman soon to propose a modest tax—say \$10 per annum—for automobiles operating in his ward. Small places defray their expenses by arresting opulent looking motorists on any pretext at all. At present, does it not appear that automobiles are the most bitterly persecuted class among us?

The most ancient and time-honored of the oppressed must not be overlooked—the agrarians, or farmers, as they are often derisively called. In wrestling with the harsh land, they are denied even the poor compensations of credits, debentures, stabilization and the like which bankers and politicians have.

Authors are persecuted, as demonstrated in the rapacity, avarice, cruelty and greed of publishers. Some refuse the choicest work; others snatch the manuscript, half-finished, from the authors' fingers. Sometimes they swallow the royalties up bodily; sometimes change the color of a cover from a soft, seductive rose to a repulsive mouse-color without so much as a by-your-leave. Flesh and blood can hardly bear the persecutions put upon hapless authors.

Then there is the persecution in education, ranging from the boy who is hit by a brutal teacher to the professor who is relieved of his position by tyrannical and capricious employers for saying the wrong thing. Even college presidents, who would seem to have achieved security and calm if anyone has, are haunted and hounded by the grisly shapes of trustees, faculty, students and alumni.

One is more and more struck by the skillful use of persecution. If you can prove that you are a victim of it, you have achieved something, while, on the other hand, if you can prove that someone else is a persecutor, you have him on the defensive.

As to the mutual persecution of the Wets and Drys—they both consider themselves martyrs. The pacifist, too, is a persecuted man. And of course we all know how persecuted a real estate man is, what with janitors, coal dealers and mortgage holders on the one hand and taxing bodies on the other.

Actors are persecuted, too, with the movies and the talkies, the stage hands and the ticket speculators. And others are persecuted, whom we have not mentioned.

It must be clear that there are more martyrs now than ever before. Numbers of people, perfectly well off, try to

make out that they are oppressed. The persecution complex has become a disease—an epidemic. And if there is anything sadder than a persecuted man, it is one who thinks he is, and isn't!

## The Educational Veil

By WALTER A. TERPENNING

(Forum for Oct., 1932)

THAT the schoolmen of our country are versatile there is no doubt, but in no other way have they demonstrated the absurdity of their resourcefulness so convincingly as in their late craze—that of ridding the school system of married women teachers. In many large systems of public schools, it is a rule, ironclad, to dismiss female teachers if and when they enter the holy bonds of matrimony, regardless of their terms of service, proficiency or need of employment. The most usual explanation today, that it is a depression measure, gives the idea that schools should be made to furnish jobs for indigent spinsters, while married women should be supported by their husbands whether their husbands have anything to support them on or not. This excuse, however, is false, for the movement began long before the depression.

There is one idea which seems to have been lost to the schoolmen who have made the rule against married women teachers—that the welfare of pupils is the important thing in education, and therefore it is vital that the best teachers be secured, whether they are married or single.

Undoubtedly there are married women who try to teach and keep house without help—and this should not be allowed. Such a teacher should be required to give up one job or the other, but that it is foolish to discharge teachers on the ground of the depression is proved by the fact that many teachers who hired help, losing their teaching jobs have had to discharge cooks, laundresses and housekeepers, thus depriving these domestics of a means of livelihood when their need was perhaps much greater than that of the newly-graduated flappers who took the teaching positions.

Another excuse is that there are so many inefficient married women in the teaching profession that there is need of a rule by which these can be eliminated without hurting their feelings. The blanket order of discharge takes care of such cases. And then the astute among the schoolmen can hire back as substitutes the married women who are efficient.

There is no surplus of good teachers, nor is there apt to be. The great advantage of a goodly number is that from among them may be selected enough good teachers to go around. To look into any school system is to find too many inefficient teachers who

might well be replaced by experienced married women who have had the necessary training.

The discrimination against married teachers on the basis that marriage and parenthood unfit one for the teaching function is irrational and silly; and if it applies to women, it should to men also. I am a parent and also a teacher, and I find that often the parent in me gives sound advice to the teacher, and vice versa. Parent-teachers' associations are prevalent and important, but it always seems a little silly to me that unmarried teachers must be there to give advice to parents on how to take care of the children. Either parenthood has no place in the field of education, or it should be admitted to the school-room.

The schools assume a great responsibility when they interfere with the right of a teacher to marry and still retain her position. The courts and public opinion should protect that right, as conducive to individual right to life, liberty and the pursuit of happiness.

There are two kinds of evil influences which this policy has upon the teaching profession—the effect upon the teachers themselves, and the effect upon the pupils.

School administrators have deplored the lack of professional spirit among women teachers, but failed to realize that the greatest handicap to its development is the shortness of the average term of service, unless a woman will forswear home and family in order to make teaching a life work. Allowing teachers to marry would keep them in the service much longer, and would make of them permanent members of a community, instead of the transient strangers they are in many localities. If the teachers became members of a community for life, the schools would become constructive community agencies.

Perhaps the most harmful effect of this academic policy as it concerns children and youth is its unwholesome suggestion that it is undignified and undesirable for one who enters marriage to remain in contact with educational institutions. If boys and girls of America are to be educated to respect marriage and parenthood, as well as to emulate high standards of fairness and rational living, let their educators preach and practice such respect and ideals. The other disastrous effect is that this policy deprives youth of the services of the most expert teachers. In one school it was necessary to dismiss the two very best they had ever had because they annexed husbands.

Let school boards keep in mind the fact that their responsibility is to secure the best possible teachers, and in view of this let them rescind their anti-married-teacher ruling; or, if they must do something more positive to justify their calling, let them reverse that ruling, and so improve the standards of the teaching profession.



# POETRY

## Gratitude

By Linnie Fisher Robinson

**THESE** are the things I thank Thee for:  
Soft whispers 'gainst my window pane,  
Slow water gliding silently;  
And roads washed golden after rain.

A little leaf in dizzy tumbles,  
Curls pushed high upon a child's moist brow;  
Thick blue bells near a sandy hollow,  
The days of yester-year and now;

Music like a silver thread,  
And words that bring me treasures from afar;  
Dear homely tasks that I must do,  
And then the evening star.—

All these, with clasp of friendly hand,  
I thank Thee for, accept I pray  
A heart that's full of gratitude,  
And keep me mindful all the way.

## Companion

By Weston N. Nordgren

**YOURS** is the purposed heart that holds  
Aloft the flaming brand of life,  
To light my weakness unto strength  
For daily battle. Faithful wife!

Yours is the understanding mind  
That changes thought to work of art;  
That cheers, forgives, inspires afresh,  
And welds to purpose clear, my heart.

Yours is the love that gives to me  
New faith, desire to believe  
In God, in man, in earth itself—  
New hope, new courage to achieve.

## The Gentle Art of Eating

By Jack Falk

**DID** you ever watch the birds at lunch?  
They pick hard seeds, but they do  
not crunch  
Like I do when  
I eat and then  
My Daddy frowns and looks at me,  
And guesses how good that food must be.

Did you ever watch a bird say grace?  
For each small bite it lifts its face  
Toward the sky.

I wonder why  
When I have eaten I forget  
To thank God for the food I get.

I wonder who made the birds so good?  
Do you think he'd teach me, if he could,  
To eat the way  
My parents say?

I wonder, when company comes to eat,  
If he would nudge me with his feet.

## Inimitable

By Alberta Huish Christensen

**WE** must not pass this way again;  
altho  
In moments lean, we hunger for the  
sight  
And peace of this retreat. Our joys, I  
know

Must rhyme with other measures, our  
delight  
Accord with newer cadences of song.  
As day knows but one twilight and one  
morn,

Nor can reclaim the vanished flush of  
dawn—  
Such ecstasy as this but once is born!

Far better that the unassaulted height  
Remain apart, beloved,—a treasure-  
gleam;

Nor seek it out by sun or starlit night  
Lest altered, we should find a bruised  
dream.

Drain to the lees this hour's wine, and  
then  
In memory only, let us come again.

## Bragging Fathers

By Bess Foster Smith

**YOUR** stories of the days you once  
enjoyed  
When youth's adventurous privilege was  
yours,

And the old fashioned parent you an-  
noyed,  
Because for all your pranks he found  
no cures.

Will be repeated in a glibber tongue,  
But you will not be getting all the  
glory,

When your boy tells about when he was  
young—  
You'll be old fashioned father in that  
story.



DELBERT SMEDLEY

## At Twilight

By Rosannah Cannon

**THERE** will be one dark moment at  
the last,

As when one pauses, looking down a lane  
Before one turns to leave it, or again  
When some forgotten scent recalls the past.  
When shall come trooping back the old  
desires

Of that so distant youth—the valiant  
schemes,

The frail, last beauty of the early dreams.  
Clean as the white flames of those long-  
dead fires.

When I shall think of what my life has  
been,  
And what I hoped it might be . . . and  
within

Something shall weep at my poor body,  
bowed,

Remembering it once, so straight, so  
proud.

When that hour finds me, shivering and  
awed,

Let it be brief and not too bitter, God!

## New Roads

By Mary Hale Woolsey

**COME** with me to the new roads.  
love

They wait beneath the dawn.  
With elfin voices calling us  
Come and follow on.

New roads! Brown, winding, beckon-  
ing,—

A thousand secrets holding,—  
They wait for you and me, my love,  
Each hour their charms unfolding.  
Where distance hangs pale curtains up  
While hills and clouds caress,  
We'll go adventuring, and feast  
Our souls on loveliness.

New roads! They'll lead thru valleys full  
Of treasure all untold:

Rich copper fields, and emerald fields,  
And fields of shining gold;  
Where dancing waters, diamond-like,  
Mock sapphire skies above—  
Such gems for memory's treasure-house  
We'll gather there, my love!

Gay sunbeams throng the new roads, too.

But when the moon is bright,  
Tall trees will lay cool shadows down,  
Like rugs, for our delight;  
We'll listen there for birds that trill  
From leafy branches high,  
The wind's soft whisper, and the song  
Of brooklets laughing by.

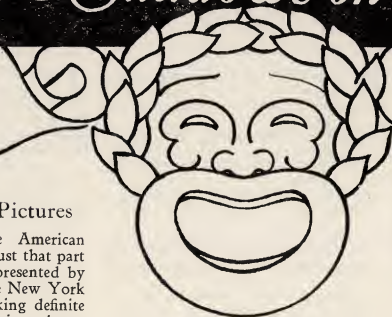
Come with me on the new roads, love!

They wait for you and me  
With charms uncounted, wond'rous things

To hear, and feel, and see.  
And when at last we weary grow  
Of wandering,—why then  
We'll find new roads grown old, my love.

To lead us home again!

# Lights & Shadows on the Screen



## Selected Motion Pictures

USE of the whole American scene rather than just that part of it which is represented by the large cities like New York and Chicago is at last taking definite hold on the minds of motion picture producers, and if the start that is being made in that direction proves successful, the screen may yet reflect ninety percent of American life rather than the glamorous, but not always characteristic, ten percent.

A recent survey of pictures actually in production or just reaching the screen showed a surprising number dealing with small town and village locales, and it is predicted that if *State Fair*, which Fox is going to produce, proves to have box office value, other pictures of farm life will have a much greater chance of production.

For the first time since the advent of books like *Main Street*, and *Babbitt*, the small-town American will here be depicted as a normal, happy individual filled with the gusto of living, without the Freudian complexes with which many of our leading writers have endowed him. Perhaps if the current movement in this direction is continued, American motion pictures will more accurately represent American life in all its varied moods. That this is desirable goes without saying. Its success, however, depends on whether audiences throughout the country respond to the familiar scene rather than to the exciting and glamorous scene of the metropolis with which the pictures have made them painfully familiar.—*Frances White Diehl*.

## Notes on Pictures now in Production

### Rasputin (M. G. M.)

The three Barrymores—Ethel, John and Lionel—will be brought together in this story of the Mad Monk of Russia and his influence on the last of the Russian Czars. Likely to be much talked-of, the picture delves deeply into the history of the last days of Russian monarchy.

### The Honest Finder (Paramount)

This story is characterized by the sophisticated scintillation of Lubitsch's direction. Kay Francis and Herbert Marshall play in a Raffles atmosphere, against a brilliant European background.

### Prosperity (M. G. M.)

This Marie Dressler-Polly Moran picture, casting new light on the same old depression, promises to equal other Dressler-Moran films. Watch for it.

### Farewell to Arms (Paramount)

This picture of love and war is almost completed. Helen Hayes as the nurse and Gary Cooper as the Italian Lieutenant play together in a picturization of a book which will create some doubts.

### The Conquerors (R. K. O.)

This picture devotes itself to the historical development of America, particularly the recurring financial

depressions, indicating throughout the strength of family life in meeting every crisis.

### Kong (R. K. O.)

A picture dealing with the capture of what appears to be a prehistoric animal worshipped as a god by natives of the South Sea Islands, *Kong* promises to be diverting.

### Sign of the Cross (Paramount)

The depravity of the Roman Empire is drawn in sharp contrast to the simplicity and earnestness of the early Christians. Some brutality makes the picture doubtful.

### Silver Dollar (Warner Bros.)

This story, semi-historic, recreates the scenes of Colorado's birth as a State, and depicts the havoc that followed the decline of silver in the money markets.

### I Have Been Faithful (R. K. O.)

Based on the play "Cynara," this picture is bound to be sophisticated and marked by lightness of dialogue. It will be interesting to adults, but not to children. Ronald Colman plays in it.

## Reviews of New Pictures

### Serappy (Columbia)

This story of western adventure deals with the friendship between a sheriff and a cowboy. Excellent photography, the work of Noah Beery, Shirley Grey and Bob Steele, and a wholesome story make it enjoyable entertainment. *For the family.*

### The Monkey's Paw (R. K. O.)

The theme of a fakir's curse put upon the holder of the monkey's paw is interesting and unusual. Not as original as the story upon which it was based, still it remains good entertainment. *For adults and young people.*

### Blonde Venus (Paramount)

The combination of Marlene Dietrich and Director Von Sternberg is invariably brilliant and alluring. This story of a woman's degradation and regeneration, adult in interest and somewhat sordid, has been well handled, although the development is slow. Herbert Marshall and Cary Grant both do magnificent work. Dickie Moore



Norma Shearer and Frederick March in "Smilin' Thru."



is delicious. *For adults who like this theme.*

#### Thirteen Women (R. K. O.)

A weird and improbable story which tries to show the effect of fear in human lives. Some fine bits of acting on the part of Irene Dunn, Myrna Loy, Kay Johnson and Ricardo Cortez. Some unevenness in development and continuity. *Fair for Adults.*

#### The Night of June 13th (Paramount)

Circumstantial evidence threatens the life of an innocent man until a simple old man with the courage to speak the truth begins to clear the confused situation. Clive Brook, Frances Dee, Charles Ruggles and Adrienne Allen do good work. Amusing in parts, it offers food for thought regarding human weakness and injustice. *Adults and young adults.*

#### Once in a Lifetime (Universal)

This is a satire on the Motion Picture industry, telling the story of three vaudeville actors who try their luck in Hollywood; the mistakes one member makes proves to be the foundation of his success. Jack Oakie, Sidney Fox and Aline McMahon make a good team. *Family.*

#### Bill of Divorcement (R. K. O.)

A poignant study of the mental agony resulting from the knowledge of the stain of hereditary insanity. John Barrymore, Billie Burke, Katherine Hepburn give excellent performances. *Not for children but fine for adult audiences.*

#### Chandu, the Magician (Fox)

Amusing and melodramatic mystery of a radio serial. Edmund Lowe, Irene Ware, Lugosi and Henry Walthall in cast. Too many shivers for children, but good for adults and adolescents.

#### The Fourth Horseman (Universal)

When a band of bad men threaten a new frontier town, Tom Mix and Tony ride to save it. Not original nor particularly effective, it furnishes the usual Mix entertainment. *Family.*

#### The Green Spot Mystery (Universal)

Mystery of the theft of a valuable ornament from an Egyptian tomb. Acceptable to those who enjoy mysteries. *Family, (except small children.)*

#### Payment Deferred (M. G. M.)

This depressing tragedy of a man's ignominious defeat is portrayed in such a way as to be strong medicine for anyone. Superb acting by Charles Laughton. In cast also are Maureen O. Sullivan, Dorothy Peterson and Neil Hamilton. *Adults only.*

#### Strangers of the Evening (Tiffany)

From a grim opening in a mortuary the story rapidly develops into an amusing comedy. Excellent characterizations, good suspense. Some may

object to setting. Zasu Pitts and Harold Waldridge do good work. *Adults and young people.*

#### Smilin' Thru (M. G. M.)

Beautiful stage classic given effective treatment for the screen. A notable cast, including Norma Shearer, Leslie Howard, Frederick March and O. P. Heggie, together with beautiful photography and expert direction, results

finds himself caught between two factions, only to bring about understanding and economic readjustment through his plans of cooperation. It is an unusually interesting picture, consistently well acted by Richard Barthelmess and Dorothy Jordan. *Adults and younger adults.*

#### Hell's Highway (R. K. O.)

A faithful portrayal of the conditions in some prison camps. One more attempt to show on the screen the realities of our defective civilization. *Adults. Uninteresting to children.*

#### The Crash (Warner Bros.)

There is little to carry this production except Ruth Chatterton's ability, as it is seemingly without theme or continuity interest. It is a lost opportunity to make a significant drama of present conditions.

#### Life Begins (Warner Bros.)

Set in a hospital, there is nothing clinical in atmosphere. The picture is a panorama of different types of people, with their tragedies and comedies. It may be that it is not true to real hospital conditions, but it is simple, appealing, genuine. *Adults and young adults.*

#### Tiger Shark (Warner Bros.)

Brutal picture of shark attacks, yet a notably fine performance, original in theme and treatment. Edward G. Robinson is extraordinary as the little Portuguese fisherman. *Adults and older young folks.*

#### Mister Robinson Crusoe

Excellent comedy, in which a New Yorker transforms a South Sea Island into a modern habitation, with only wit and woodcraft to help him. Beautiful scenes, clean comedy, swift movement, all go to give one of Doug Fairbanks' pictures full of his early charm. *Family, and highly recommended.*

### Exceptional Short Subjects

#### Nuri (Beverly Hills Pro. Co.)

Life in India, narrated by a lovable old elephant who shares his master's joys and sorrows.

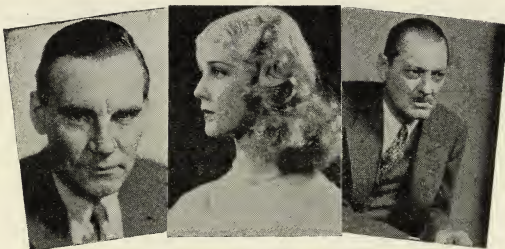
#### Man Eater (Beverly Hills Pro. Co.)

The story of two sailor friends who drown in the ocean, hunting for sunken treasures among sharks and deep sea vegetation.

#### Satan's Playground (Beverly Hills Pro. Co.)

Scenes in death valley, menacing, desolate, yet vivid with interest in animal life and pictures of primitive tribes. *Seeing the U. S. A. by States*

Motion Picture Classics presentation, dealing with the dramatic and historical incidents, natural wonders and industries of the forty-eight states.



Walter Huston

Anita Louise

Lionel Barrymore

in a really artistic picture. *Adults and young people.*

#### The Phantom Express (Majestic)

William Collier, Jr., and Sally Blane are interesting in a simple story of a railroad and its workers. *Family. Cabin in the Cotton (Warner Bros.)*

The new South is the locale for this interesting story of the conflict between planters and tenant-farmers in the cotton belt. A boy born of the farmer class but reared among the planters

THE Motion Picture is generally recognized as being one of the vital factors in present day entertainment. Due to the necessity for an almost unlimited supply of film material, it is inevitable that much produced will be mediocre. Alice Ames Winter, associate director of Public Relations for the Association of Motion Picture Producers, says: "There are still pictures made that we wish were not made, although they march parallel with the stage and novel of the day. There are many types of mind in this tumultuous Hollywood. But what the general public does not know is the story of the self discipline that has in the last few months discarded a number of objectionable themes and obliterated a number of undesirable scenes."

The "Improvement Era" publishes monthly a list of new and forthcoming pictures, with estimates given by the most reliable source available—the General Federation of Women's Clubs, the work being prompted by interest in the welfare of American youth. In some cases additional comments are added by the "Era" Motion Picture committee. In selecting movies, be sure to select the best.

# Church Music

## Music and the Priesthood

By EDWARD P. KIMBALL

THE personal element can never be eliminated in the control of music in any system or organization of worship. Aside from the enthusiasm of choirs and leaders, there are two determining factors in the final solution of all music problems, namely, the congregation, that is, all the people who belong to the worshiping group, and, most important, the Priesthood authorities, who, after all are responsible for all that transpires under their jurisdiction. It is impossible for truly successful work to be done by music forces without a positive, affirmative attitude on the part of the Priesthood toward definite purpose and accomplishment in music, and an appreciation of the ways and means of a consummation of what is aimed at. The Priesthood (meaning in this sense the presiding officials), is the center from which must radiate the spirit that ought to permeate the whole music program, to stimulate and invigorate.

The presiding authorities are entitled to the most efficient support in this phase of their responsibility, and the musicians need all the backing that lies within the power of the Priesthood to give. It is unfair for musicians to be called, and to accept the call as assistants to the Priesthood, or for the latter to impose responsibilities upon the musicians, unless each is willing to give, and does give, whole-hearted, intelligent support to the other. To do this there must be understanding, and constant consultation. Musicians who cannot uphold the Priesthood should be released, or resign; authorities who cannot sustain the musicians they have called to their assistance should release them. No other course is fair to either, or will make for growth and progress. This should require no argument, but it might prove helpful if the matter were gone into somewhat, always in a spirit of respectful helpfulness, and viewed from the side of both, never losing sight of the fact that all are working for the salvation of their fellows.

One writer has said that "musical people are like others in being susceptible to kindness and respectful consideration, manly and noble intentions, to an intelligent and judicious policy, to genuine spiritual growth." They like to have it felt that they may be "counted upon as hearty sympathizers in achieving whatsoever things are true, honorable, lovely, and gracious." Upon this basis the Priesthood is in

a position to exercise quite a general control over the music program of the organization. Because of confidence in the leader they will avoid such direct supervision that will seem like "meddling" because of busying themselves about details that after all can be entrusted to the musicians. They will not interfere with the authority of the leader, especially in a way that will belittle him before his singers or the people. They will realize that the best work of a subordinate is done when he knows responsibility is upon his shoulders to work out his problems in his own way, so long as he is in full accord with the policy of those over him.

In a dissertation on the problem of the relationship between presiding officials and the music forces in Protestant churches generally in America, one of our country's foremost writers on church music, Waldo Selden Pratt, presents some pointed observations, and the writer feels that some quotations from his views are sound, and makes bold to give them herewith, believing that they will be helpful. Mr. Pratt says: "There is a wonderful power in the firm establishment in a church of a general liturgical atmosphere, in which the dignity of all services and all exercises is exalted, their beauty and artistic unity enhanced and constantly illustrated, and their sincerity and heartiness made contagious. In such an atmosphere, which only the minister can set up and maintain, the musical workers will usually be prompt to shape all that they do so as to increase the harmony and symmetry of the total effect. One may reasonably wonder whether a large part of the supposed want of sympathy of musicians with religious work is not due to their instinctive recoil from the crude and even vulgar ways of speech and action that some ministers permit themselves to adopt. There are altogether too many violations of good taste and propriety that go along with what is thought to be Gospel earnestness—crudities of language, slovenliness of manner, habits of egotistic and domineering swagger, a rough disregard for all refined sensibilities. These things, alas, are not unknown among the heralds of Him who was meek and lowly, gentle and tender; and wherever they appear, and even where they are mistakenly imagined to exist, there is sure to be reaction and dislike. In all my acquaintance with musicians I cannot recall a single expression of opposition to the essence of religion, but

only to the ways and personality of those who represent it officially. The conduct of public worship in all its parts is a branch of the highest fine art, and sometimes those who view it from the organ-bench or the choir seats is far more delicate and true than that of him who occupies the pulpit."

While some of the above may be extreme, and all of it not applicable to our own situations, and though the duties of the Priesthood of our Church are so many and so arduous as to preclude this extreme personal contact, there is sound principle in our friend's contention which could be pondered with profit. After all, everything connected with worship is done for the salvation of the people; therefore it should be made as profitable as possible. The authorities of the Priesthood will welcome anything that will bring about a more effective service. In addition to the help from the musicians there is a great possibility in the worshipers themselves, and a thought in this connection might be profitable.

To the thoughtful observer it will appear that one of the first and most far-reaching effects of the influence of the Priesthood upon the people is their attitude toward music in worship; they must expect to lead the people by force of example to treat all their church music with respect and even with affection, being careful never to imply indifference to it. We quote again from Pratt: "The minister will be scrupulously particular about his outward demeanor before and during and after all musical exercises. He will not forget to mention in his prayers those who serve the church through song or instrument. . . . He will not stand aloof from any effort put forth, even indirectly, to feed the musical life of the parish or of the community to which it belongs."

Now what may the Priesthood expect to see in the singers? Certainly full-hearted support; spiritual fitness for the sincere performance of the work; a reverent, respectful attitude toward the Priesthood and before the people of the congregation; a mode of life that is in full accord with their calling as musical ministers in the salvation process of the Saints.

Music and Priesthood may work hand in hand by mutual understanding, consideration and helpfulness to the edification of all concerned and to the glory of God and His work.



# Aaronic Priesthood

## Hawthorne Ward Makes Outstanding Record

ONE of the best examples of proper operation of the Aaronic Priesthood supervision plan and the Aaronic Priesthood Correlation plan with the Sunday School, M. I. A. and Seminary, is that of Hawthorne Ward, Granite Stake.

Fred E. Curtis, chairman of the Ward Aaronic Priesthood committee, has compiled a report of the first nine months of the year, covering the activity of each of the three grades of Priesthood, Priests, Teachers and Deacons. This report is printed herewith. Ref-

erence to it will indicate a thoroughly balanced record of activities among each of the quorum groups, a record which undoubtedly would be difficult to duplicate.

The last item in each group "total inactive" is represented almost entirely by members of the quorums who are over 20 years of age. With one or two exceptions every young man in the ward between 12 and 20 has not only been accounted for but is active in church work.

A special campaign is now being developed to reach those who are over 20 years of age in the hope that they might be induced to become active and thus be advanced into their proper quorums.

A decidedly noteworthy accomplishment is the number and percent of assignments filled and number of members filling assignments. This report substantiates the belief of the Presiding Bishopric, as expressed in repeated instructions that Aaronic Priesthood meetings should be continued without interruption during the summer months. The record shows that over a four week period the decrease in attendance, even in July and August was very slight.

It is suggested that both the Stake and Ward Aaronic Priesthood supervisors study this report carefully as a guide to better Aaronic Priesthood activity under careful and consistent supervision.

## Nine Month Report—Hawthorne Ward—Liberty Stake

## Summer Priesthood Meetings

### AARONIC PRIESTHOOD ACTIVITIES

Deacons	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.
No. of quorums or classes.....	3	3	3	3	3	3	3	3	3
Total Priesthood in ward.....	79	85	87	87	83	85	83	90	89
No. enrolled in Quorums.....	79	85	87	87	83	85	83	90	89
No. not enrolled.....	0	0	0	0	0	0	0	0	0
No. of quorum or class meetings held.....	15	12	12	12	15	12	15	12	12
Average Attendance monthly at Quorums.....	48	51	55	57	59	53	55	56	56
Percent of total No. in attendance.....	61	60	63	66	71	63	66	62	63
Total No. excused.....	3	5	5	5	3	3	3	5	5
No. Assignments filled.....	260	289	245	214	343	298	306	297	260
No. who filled assignments.....	47	51	53	53	55	55	55	56	55
No. of assignments unfilled.....	6	12	7	6	8	6	10	11	6
Total No. active.....	53	57	59	59	62	63	61	65	63
Total No. inactive.....	26	28	28	28	21	22	22	27	26

Teachers	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.
No. of quorums or classes.....	1	1	1	1	1	1	1	1	1
Total Priesthood in ward.....	59	62	62	62	59	59	58	63	63
No. enrolled in Quorums.....	59	62	62	62	59	59	58	63	63
No. not enrolled.....	0	0	0	0	0	0	0	0	0
No. of quorum or class meetings held.....	5	4	4	4	5	4	5	4	4
Average Monthly Attendance at Quorums.....	30	34	37	38	37	33	33	37	39
Percent of total No. in attendance.....	51	55	60	61	65	56	57	59	62
Total No. excused.....	4	6	6	6	7	7	4	8	6
No. Assignments filled.....	106	104	128	148	135	254	134	129	149
No. who filled assignments.....	21	30	32	33	35	36	36	37	37
No. of assignments unfilled.....	4	6	3	5	8	8	11	8	7
Total No. active.....	39	42	43	44	40	40	40	42	42
Total No. inactive.....	20	20	19	18	19	19	18	21	21

Priests	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.
No. of quorums or classes.....	1	1	1	1	1	1	1	1	1
Total Priesthood in ward.....	62	62	62	63	60	60	56	56	57
No. enrolled in quorums.....	62	62	62	63	60	60	56	56	57
No. not enrolled.....	0	0	0	0	0	0	0	0	0
No. of quorum or class meetings held.....	5	4	4	4	5	4	5	4	4
Average Monthly Attendance at quorums.....	41	42	43	45	46	38	42	41	42
Percent of total No. in attendance.....	66	68	70	72	77	63	75	73	74
Total No. excused.....	9	9	9	10	7	10	8	8	8
No. of Assignments filled.....	210	221	236	201	301	161	200	149	137
No. who filled assignments.....	38	39	40	42	43	42	44	44	44
No. of assignments unfilled.....	3	6	5	8	7	9	8	8	10
Total No. active.....	50	50	50	51	49	48	46	46	47
Total No. inactive.....	12	12	12	12	11	12	10	10	10

—Fred E. Curtis, Ward Supervisor

IN view of the fact that in some wards and stakes of the Church Aaronic Priesthood sessions were discontinued for the summer season, a bulletin issued by the Presiding Bishopric sometime ago is reprinted herewith.

The reports from stakes where regular Priesthood activities were continued through the summer are so encouraging that it is hoped that this will be the last summer when quorum activities will be discontinued in any of the stakes.

Records of social agencies show that the curve of juvenile delinquency rises sharply at the close of school in May or early June.

It is customary to discontinue several other Church activities during the summer, leaving the young men of the Church open to temptation and without the guiding and steady influence of the Priesthood. It is felt that the time when the young men of the church most need the influence of the Church their Priesthood quorums should not leave them to themselves, but should make their programs even more attractive and helpful.

The bulletin which was issued some time ago is as follows:

## Weekly Priesthood Meetings

IN every ward and branch a Weekly Priesthood meeting should be held \* \* \* Every person in the ward holding the Priesthood should be enrolled. The bishop will preside at the weekly meeting. All should meet in a general assembly for the opening exercises. During this meeting, brief and timely instructions may be given, and any items of business to be considered by the Priesthood should be presented. Then the members should adjourn to



**A Great Gathering of Priesthood**  
Probably the largest gathering of Priesthood of the Church in modern times. The Centennial Conference, April 6, 1930, in the Salt Lake Tabernacle. Present were the First Presidency, Council of Twelve, First Council of Seventy, Presiding Patriarch, Presiding Bishopric, Mission Presidents, Stake Presidencies, Bishoprics, General Boards and others.

their different class rooms and proceed with their regular lessons.

In some \* \* \* stakes Priesthood meetings have been discontinued during the months of June, July and August. It seems an unusual thing for part of a great organization to cease its directive activities during one-fourth of the year. We surely trust this may not be the course pursued during 1933.

As the harvest is now largely gathered in and vacations are over, we feel that all organizations should at once arrange for their winter's work. Especially should the Priesthood of each ward take up its activities with renewed vigor, not only in the lesson work but in all the systematic efforts that will promote faith, righteousness and unity throughout the Church.

We trust that each stake will not fail to fall in line promptly with those who have continued their Priesthood meetings during the summer months. The organization of the Priesthood quorums and active supervision of the same should be perfected. The lessons in the Priesthood classes should be so carried out as to get the greatest benefit from them, and at the same time to finish the present lesson outlines by the end of the year. Every effort should be made to secure the regular attendance and activity of all members who bear this sacred responsibility.

### Deacons' Quorum of Ogden Eighth Ward

CHAIRMAN W. W. Rawson, of the Stake Aaronic Priesthood Committee of the Ogden Stake, reports

splendid activity among the deacons of the Ogden 8th Ward.

A contest was conducted recently for attendance at quorum meetings for a period of three months. Of the three quorums in the Ward the Second quorum was victorious with an average attendance for the three months of 91%.

This attendance record for the three months is very unusual, being more than three times the average of the Church.

As a reward they were taken on a tour of Salt Lake City where they visited the Temple square, the Capitol building and other points of interest.

*The members in the quorum as shown in the picture are as follows: Front row left to right: Glenn Behling, Robert Johns, Calbert Bingham, Arnold Wheeler, Lamont Johns. Back row left to right: Parley Jensen, Billy Manning, Earl Anderson, Henry Packham, Supervisor; Frank L. Allen, Supervisor; Kenneth Jensen, Everett Judd.*



**Second Quorum of Deacons, Ogden 8th Ward.**

### Correlation Reports Show Gratifying Progress

WITH a large number of Stakes making a regular report on Correlation work the real value and advantage of this important plan in the enlisting and holding of young men of the Church in Priesthood activity is becoming apparent.

A survey of recent reports indicates that in Uintah Stake the increase in activity was a total of 12 for the month. These were from three wards. The Grant stake increase totals 87 from one month with a report that was not entirely complete. Malad stake gained 27 from 7 wards. The Pocatello stake reports 20 members increased activity for the month, eighteen coming from the Pocatello 6th ward, which made a special campaign with excellent results. Lehi stake shows an increase of 12, being divided between 5 wards. With similar results reported from each stake in the Church the increase in activities would amount to considerably more than 1,000 per month.

In the Era for December a summary of reports of the Stakes is to be printed and it is hoped every stake in the Church will send a complete report for the month of September as early as possible in October in order that proper recognition might be given in the Era for December.

### Priesthood Conferences

THE annual priesthood conferences which are held in connection with most of the stakes of the Church during the fourth quarter in connection with stake quarterly conferences are now under way.

The work of the Aaronic Priesthood and the Correlation plan form important features in these Priesthood conferences. Participation of Aaronic Priesthood members is also a feature.

Leaders of Aaronic Priesthood work in stakes and wards are urged to prepare well in advance for such portions of the program as are assigned to young men in their charge.

### Aaronic Priesthood Lessons to be Completed December 31st

THE lesson outlines for the Aaronic Priesthood, which are prepared under the direction of the Presiding Bishopric, are intended to cover the calendar year from January 1 to December 31. The lesson outlines now in use in the quorums of Priests, Teachers, and Deacons should be completed by December 31 preparatory to taking up new lessons which will be provided by that time.

The books are expected to be ready by December 15th. Supervisors are urged to so plan their work that this schedule can be maintained.





# MUTUAL MESSAGES



## Executive Department

Send all Correspondence to Committees Direct to General Offices

### General Superintendency

Y. M. M. I. A.

GEORGE ALBERT SMITH,  
RICHARD R. LYMAN,  
MELVIN J. BALLARD,

Executive Secretary:

OSCAR A. KIRKHAM

### General Offices Y. M. M. I. A.

47 EAST SOUTH TEMPLE STREET

### General Offices Y. L. M. I. A.

33 BISHOP'S BUILDING  
SALT LAKE CITY, UTAH

### General Presidency

Y. L. M. I. A.

RUTH MAY FOX,  
LUCY GRANT CANNON,  
CLARISSA A. BEESLEY,

General Secretary:  
ELSIE HOGAN

## First International Recreational Congress

NOT business relationships bind the countries of the world together, not scientific research, except in part, not even religion; but the common instinct to play.

This was the outstanding thought running through the addresses, the discussions, the demonstrations presented at the First International Recreation Congress, which convened in Los Angeles during the week of July 23-29, 1932. Many national conferences had previously been held both in the United States and in other countries but this was the first time the nations had come together in a great international gathering and immediately there was generated the spirit of oneness, of unity, of brotherhood. The world, one felt, is not so large after all. The people of the world are very much akin. Some twenty-eight countries were represented; they came from our near neighbors on the north and the south and from across the sea—from Great Britain, from Germany, Switzerland, France, Czecho-Slovakia, from the Scandinavian countries, from far off India, from China and Japan and Hawaii, from South America—All to talk together about the vital question of leisure time, of the ennobling effects of directed recreation, of the spiritualizing benefits of play.

The program provided for one or more general meetings each day where addresses from representatives from the various countries were presented, for department sessions where the various phases of leisure time activities received special attention, and for recreational features demonstrating many forms of play activity.

The following notes, of addresses given in general sessions and of talks and discussions in department meetings, give an idea of the spirit and trend of thought which characterized the conference:

### General Sessions

#### RECREATION AND CITIZENSHIP

Speaker: Walter F. Dexter, President  
Whittier College, California

Education for leisure is more important than for labor.

The new day to children will be a blessing or a curse according to the degree of preparation for self improvement or self indulgence.

It is during our free time that we make ourselves or break ourselves.

The recreation of children and the training for leisure time activities are the forces which will enable them to live on a higher moral plane by the time they reach the age of eighteen, without the necessity for discipline other than self discipline.

#### POSSIBILITIES OF RECREATION IN PROMOTING INTERNATIONAL GOOD WILL

Speaker: Dr. Rufus von Kleinsmid,  
President of University of Southern Calif.

The time has passed when anyone who claims to know his own nation does not know other nations fairly well. Science, business, religion—all these have failed to bring the nations together. Our hope lies in play.

The speaker told the story of a base ball team which went to Japan with the assurance that the school was not concerned so much with their victory or defeat as it was with the establishment of friendships. They were told that unless they came back with a *pressing invitation to come again* they would never be sent on another such trip.

"All the world effort should have but one goal—good will toward all nations. We are aiming at the solution of a world problem—a problem which means our peace. Science, business, religion, and education will be its background but play is the element which will most effectively help us to solve the problem. Missionaries of sport must go around the world."

—Dr. Rufus von Kleinsmid.

#### USE AND ABUSE OF LEISURE

Speaker: Sir Harold Bowden, England

Leisure is the time one has in which he may call his soul his own and by soul we mean mind and body together.

Today individual education means the ability to make good use of one's leisure time.

There is no doubt that the movies have

been effective in decreasing drinking among young people in England. The great trouble with the moving picture is that the producers have lost sight of higher aims in their mad competition for box office success. It may be true that the public buys what it wants and yet there is a definite limit to which the movies should be allowed to go in seeking financial success.

There are four stages of leisure time pursuits: The first, idleness in which we do nothing but just "set"; the second, entertainment, in which we allow ourselves passively to be amused; the third, participation in physical activities and games; and fourth, education in leisure which makes it possible to enjoy the higher intellectual pursuits.

We should not be concerned so much with finding champions. They naturally emerge. We should be more concerned with promoting general participation.

#### PHYSICAL EDUCATION THROUGH RECREATION

Speaker: Dr. Jesse Fearing, Williams,  
New York

Never judge a work of art by its defects and never judge the play of people by the mistakes that are made.

The recognition of youth's daily needs is the one indicator which will point the way to future programs.

Participation in recreation is dependent on skills and people must be trained to play before they will play.

The old field in the development of muscles is changed to one in the development of interests.

The age of pioneering in this country has nearly gone. The years since have been devoted to industry. Now our attention should be turned to culture.

To have wealth and not know how to use it is a social loss; to have leisure and not know how to use it is an individual and a social loss.

#### RECREATION IN MEXICO

Speaker: Carlos Contreras, Member  
National Planning Commission, Mexico

Recreation in its real meaning should include not only sports, physical games, play grounds and school programs; but also folk lore, music, drama, dancing, arts and crafts, sociability, happiness.

We in Mexico celebrate spring festivals. April, May and June festivals and all

months are rich in holidays and on a holiday everyone takes a day off. Personally I celebrate the day of declaration of non-independence—the day I proposed to my wife and was accepted.

#### THE NEW WORLD OF LEISURE AS VIEWED BY A SCIENTIST

*Speaker: Dr. Robert Millikan, of California, Internationally-known Scientist*

Dr. Millikan pointed out that recreation and the leisure time we enjoy today are largely the out-growth of Science. Diseases have been conquered, giving people a greater degree of health and longer expectancy of life. Machines have taken the drudgery from the shoulders of people and left them time in which to play and science has perfected such facilities as the automobile, radio, movies, electrical effects and devices and to all of these people turn for relaxation.

We may define civilization as the multiplication of human wants. Science has supplied these wants and provided them for our enjoyment.

In 1800 95% of the population of the United States were engaged in Agriculture. Today, less than 25% are so engaged. Science and its application to industry have freed the energies of two-thirds of our people from agriculture for other fields.

The schools can do more than they have done in turning attention to vocational training and the leisure time training of vocational men.

We pay too much attention to university graduates and not enough to the training of the carpenter, the brick layer and the housekeeper for the wise use of leisure which the advance of science will afford.

Material needs have been so well taken care of during the last winter that there is the possibility of relieving the people from the necessity of working for bodily needs. Hence the machine age has brought the opportunity for caring for the soul rather than the body.

Give your children opportunity to do things for their higher life.

The five hour day will earn as much as a ten hour day before. Now the masses can have leisure.

The present lawlessness is due to the fact that we have not learned to adjust to the new conditions. Mankind right now is in the process of adapting itself to these conditions.

## Department Sessions

### SPORTS FOR THE PEOPLE

*Speaker: Dr. Carl Diem, Germany*

The chairman said in introducing Dr. Diem—"He practices what he preaches, he rides, he swims, he runs."

He was concerned about those who do not participate in play activities.

Play is for all people. We need play places for everybody. Everyone should find a sporting place during a portion of his leisure time.

The body is not only the vehicle for the spirit but is itself a bit of spiritualized flesh.

Play is humanitarian. It helps one to love his neighbor as himself.



*M. I. A. Convention Assembly of Yellowstone, Fremont, Teton Stakes, August 28, 1932.*

Public grounds and swimming pools should be paid for by those who stay outside.

It is desirable that cheerful people should be brought together for practicing physical exercise. Therefore, they should be brought together in a sociable way.

To be on foot, plainly nourished, sleeping in plain beds is good for everyone.

### SPORTS FOR GIRLS

Dr. Diem maintained that sports generally prepare girls for motherhood. This aroused discussion, some taking issue with the doctor.

The question was discussed as to the effect of spectacular sports on the poise and modesty of girls. The general opinion was that many sports may be indulged in by girls but no one should be over emphasized. The necessity for having gradual and thorough preparation was pointed out.

"Girls in Germany," said Dr. Diem, "take part in all sports except combative sports such as wrestling, and boxing."

Every city in Germany has a sports doctor. Germany has still a few men teachers but is making an effort to secure more women teachers.

Boys and girls should play together so freely that there is neither shyness nor over emphasis of sex.

*Lamberto Alvarez-Gayou, of Mexico*

Mexico has not had as much experience as other foreign countries. Bull fights are disappearing. Americans and Japanese are introducing American athletics. Play grounds are being established all over Mexico. Full time leaders are being employed.

In Southern Mexico funds are provided for recreation in the education budget; in Northern Mexico few funds are provided so that admission fees are charged.

The speaker could see in the program of sports participated in internationally the basis for better understanding in other international affairs.

### TRAINING RECREATION LEADERS

*Speaker: Dr. Carl Diem, Germany*

*Relation of Recreation to Work—* Recreation is the oil of the machinery of life. Too many look for diversion in-

stead of recreation; they look for stimulus from without instead of recreation in which they themselves participate.

Neither the purely commercial, nor the purely intellectual, the purely artistic, nor the purely political type of individual is fitted as a leader, but one who has a combination of all of these qualities. Above all things a leader's soul should be full of the sun of serenity.

### RECREATION AS A FIELD FOR VOLUNTEER PUBLIC SERVICE

*Speaker: Sir Noel Curtis Bennett, of England*

The field of service is enlarged through recreation; this is one of its chief divisions and is a most constructive field.

The speaker does not favor work hours reduced too much but looks forward to a day when we shall all have opportunity to develop our individual tastes and talents.

Leisure should be re-creative. How many hours in each life are either killed or wasted.

There is no finer service than to help others use those hours well. This field of service is an opportunity for the ordinary person. Special talents are not required, for whatever skill one has, however small, he will find someone else ready to accept the gift from him.

There are no age limits. Recreation is important both to little children and to the aged who are unable longer to work. These are still given power to enjoy.

The speaker was not in sympathy with the "good old times." He has no use for the mocker at the football game.

*Speaker: Dr. Jerrald Smith, of Louisiana*

He held the view that formal religion should not be taught more than two or three hours a week. The rest of the time should be spent in clean-cut, wholesome environment.

The real program of recreation develops unpaid service. He believes fundamentally in socialized recreation. All agencies combined have only scraped the surface. The big problem is to deal with the masses.

Money properly expended for directed play cannot be lost. It is only transferred from the department of delinquency.



There is always work to be done in the realm of character building.

Emphasis should be put on the quality of service whether paid or unpaid.

Play leadership should be studied as one would study chemistry or any other subject. The best kind of voluntary help is that kind that is willing to take time to study and train. Voluntary service is the life of the movement. Many volunteers are better trained than paid workers in dramatics, hand crafts, music, etc. But, this is not true in physical activities.

Care should be taken that those who have had brief instructions as in institutes, etc., should not consider themselves trained; they should be inspired to go farther.

Make use of school people.

Professionals should become crusaders in giving service. Volunteers must move the world to progress.

#### AMATEUR MUSIC MAKING

*Speaker: Professor Alexander Stewart*

Music today does not need new compositions or performers so much as it needs audiences to hear.

Community singing is a fine feature of community life. Many organs are silent except on Sunday. Why not gather the people together in the Churches and other public halls to participate in singing or to listen to good music.

Use existing facilities to do mass work and massive choirs in festival experiments.

Two fundamental desires in every human being are the desires for music and for contact with growing things. They are as fundamental as the urge for physical activity.

The greatest delight in music comes from striving for excellence.

#### ARTS AND CRAFTS IN A RECREATION PROGRAM

*Speaker: Lila Mechlin, of Washington, D. C.*

Creative work is an outlet and its purpose is not so much in the production as the enjoyment of the process. It brings renewal and refreshment of spirit. It is having fun with one's mind. It brings

about both intellectual interest and great emotion.

A love for the beautiful usually is enjoyed in silence. When you feel a clutch at your heart and a mist in your eyes, you are living. There are those who are totally deaf and color blind.

Great works of art refresh, uplift.

Those with eyes of an artist have art galleries wherever they go.

Not production of art but appreciation has to do with recreation.

Knowledge of art is intellectual; appreciation of art is emotional. It manifests itself in the clutch at your breast.

The business of poetry is not to save men's souls but to make them worth saving.

Recreation is a renewal of spirit and through a renewal of spirit, a renewal of body.

To create quickens emotions and uplifts the soul.

Miss Mechlin told the story of her little nephew who came to show her a picture he had drawn of an eagle. Her reply was "It's lovely, but it doesn't look like an eagle. It looks like a dove." "Very well," he answered, "let it be a dove."

She quoted someone as saying, "There is nothing more tragic in life than mistakes made in imperishable material." But Miss Mechlin stated that these mistakes are not tragic if they are steps to greater accomplishment.

*Speaker: Marie Christoe, of New York*

Art is an outlet for release of the human spirit.

New zest comes with the discovery of our own aptitudes.

Never stifle the joy of creation in children no matter how crude the product.

*Speaker: Dr. Brown of Chicago*

He told the story of a party shut in by ice in Arctic region. They had nothing but a deck of cards. All but five went mad. They had companionship but did not have the art of living. They had food, clothing and heat but that alone could not save their reason.

## Miscellaneous

A final thinker is a foolish thinker.

To have leisure and not know how to use it is a calamity.

Nations can be glorified only by the prosperity of other nations.

Recreation will unite the world and then the day will come when we can employ our leisure constructively and be willing to share with others our talents.

This is the age for the salvation of leisure. Like all new things this day comes with darkness and sorrow. It is our task to make of it an age of opportunity and happy living.

This is a new day. One in which America is losing much through not seeing moon-light and trees, feeling a morning breeze, touching hands and knowing hearts.

Men have lost from their souls the high sense of expectancy. They are broken and have lost hope. Again there must come into the souls of men singing and happiness.

We cannot build a world without a foundation of faith. The comradeship of a new day must be based on expectancy and sympathy. We must know our neighbors. We may live on avenues but someone else lives on alleys. We must know their hearts, their problems and hopes and discouragements, and share what we have with them. Not pity but sympathy will bring understanding.

Beecher says, "Heart life, soul life, hope, joy and love are the true values."

To teach a child new skills is to lessen his danger of delinquency. The child who can do nothing very well is the child who drifts into delinquency.

The human factor should control all.

We have become possessed with possessions. This should be a depression only in industry and commerce. We must not let it be a depression in human relations.

Many lovely recreational features and demonstrations graced the Congress. Among these were "The Legend of the Pool," an evening water pageant, in which fairy dancers, hob-goblins, mermaids, and modern divers disported themselves amid ferns and flowers and in the shimmering waters of the pool; the Music Festival at the Greek Theatre in which negro spirituals captivated the audience; play demonstrations and social dancing in the colorful Sala d'Oro of the Biltmore Hotel; "The Symphony Under the Stars" at the Hollywood Bowl in which exquisite dancing rivaled the superb music; and the "Spirit of Play" Pageant presented in the Rose Bowl in Pasadena in which foreign-born groups, composed of nearly 2000 individuals, portrayed the games and recreation activities popular in the various countries represented.

The delegation of ten members of the M. I. A. General Boards and several representatives from stakes were inspired throughout by the proceedings of the Congress. Their concept of the meaning of recreation and their vision of its possibilities as a character building and spiritualizing force were broadened. At the same time they were



Moroni Stake M. I. A. Officers and "House of M. I. A.," used for Moroni Stake Era program. The cost of the house was 35c, the house being made with butcher knife and scissors.

grateful that the leisure-time program of the M. I. A. measures up so completely to the ideals and methods presented by these national groups, and proud of the splendid Church organization, which provides the means of carrying forward such a program.

## Sunday Evening Conjoint Session For December

SINCE December is the month in which Latter-day Saints celebrate the birth of the Master, Jesus Christ, the Lord, and that of the Prophet Joseph Smith, the committee thought local officers might prefer to formulate their own conjoint program for December, therefore, no specific program is suggested.

### Invited Guests

By GLADYS R. MESSEY

CHARGING invited guests admission to a private party sounds rather inhospitable to most people, but that is exactly the plan that a group of young people of high school and college age in Boulder, Colorado, have adopted to insure a continuation of the kind of social events that they have enjoyed in past years in spite of the reduced income of many of their families.

The group operates without formal organization of any kind, but includes about 15 couples, and parties that vary from beef-steak fries to week end vacation houseparties given by different members on the average of once every three weeks. Usually two to four of the young people act as hosts, plan the entertainment and assume about half of the estimated expenses. Then they telephone invitations to the rest and it is the usual thing for the host to say,

"We will have to charge you 15 cents for your refreshments."

REFRESHMENTS are very simple, some of them being made at home, and so there is usually enough which give life and color to the party. Of course this plan assumes that no one host will try to out-do others in providing expensive entertainment and food. In fact many times there is a small surplus after all bills have been paid, and the money is presented by the host or one of the local Sunday schools.

Another interesting feature of this live group is that the boys never allow a wall flower to flourish in their midst, and every girl is escorted both to and from the parties by one of the boys, although there is never any permanent pairing off for games and entertainment.

# Adult

## Project for December 6th—Social Contacts

I. Text: "The Right Thing at All Times," Bertha S. Stevenson and Grace C. Neslen (Used in M-Men and Gleaner program, 1931-32.)

II. Excerpts from an Address, by Bertha S. Stevenson.

1. It is the desire of the General Board Committee, during this coming Winter, to build up in our adult classes what might be called a conduct complex, making our adult people more conscious of their conduct at home and abroad. It is a means of development and progression, and is a medium in the accomplishment of greater harmony and good among men.

2. "Etiquette," says Margaret Sangster, "is no flummery of posers, but a system of rules of conduct based on respect of self, coupled with a respect of others."

3. I shall present a few reasons why I think this subject is timely. The first and foremost is adult education. Ideals have changed greatly since we were children; our children have grown up under different environment. As parents we should become acquainted with their ways of and reasons for doing things, that we may have a greater understanding of their actions; also we must be exemplary. Emerson said, "Give a boy address and accomplishment and you give him the mastery of palaces and fortunes. Wherever he goes, he has not the trouble of earning or owning them. They solicit him to enter and possess."

4. My second reason for considering this subject is that it deals with the consideration for others. Every human being, unless dwelling alone, away from the haunts of men, is a member of society of some sort or other. If we were to analyze the various performances and systems recognized as correct etiquette by most refined and cultured

people, we would find a basic principle of right in each.

5. The third reason is that its practice is a method of self discipline desirable in our education. "Educators are becoming aware of the necessity and importance of a greater knowledge and practice of the common courtesies in our daily life." Dr. Adam S. Benson once said that the reason why young people did the wrong thing was often because of ignorance of the right thing to do.

6. Another reason in favor of the study of etiquette is that manners are an aid to personality. Edith B. Ordway, in her book, "The Etiquette of Today," tells us if we would gain recognition in society we must cultivate the following fundamentals as contributing to a pleasing personality—mental attitude, appearance, manners, and speech. Our mental attitude should be one of sincerity, unselfishness, and self control. Character is the foundation of all true courtesy, for "manners are but minor morals." Confucius said, "Morals and manners are inseparable."

7. Dr. T. L. Nichols, in his book on "Social Life," says, "The little observances of social life are more important than people think. A noble and attractive bearing is the fruit of years of kindly acts and deeds and has been described as the last touch. It is the result of true balance and harmony of soul." The foundation of good manners should be laid in the home. Edith B. Ordway says, "Without manners at home, it is impossible to preserve the real nobility and unselfishness of character which make a man or a woman socially desirable."

8. Margaret Wade of the *New York Times* spent twenty years of her life in the city of Washington, helping people, newly elected to national offices, in their problems of correct procedure. She says, "The essential requisites in acquiring knowledge of



Fathers and Sons, Mothers and Daughters at the outing of Moroni Stake M. I. A. 12% of Stake population was present.



correct usage are natural refinement and common sense."

9. Technically speaking there are two phases to this subject: first, the training of the individual in politeness and courtesy, and a feeling of love and reverence; and, secondly, the mechanical learning of rules and procedure. The finest form of gentleman will be he who learns both and makes them a habit in his life.

### III. Suggestions for Evening's Program:

1. Consider fundamental principles of etiquette. See first chapters of text and above excerpts.
2. Find basic principle in a number of rules. See excerpt number 4 above. Why should a gentleman leave the car first? Why and when does the gentleman precede a lady in a theatre? Find others. See page 63 of text.
3. Demonstrate proper introductions. See pages 42-45 inc.
4. A "True and False" test often creates interest. Examples:
  - a. *True.* A gentleman precedes a lady downstairs and follows her up.
  - b. *False.* "John, allow me to present Mrs. Brown."

### Today

No yesterday—no memory,  
No tomorrow—no hope,  
No today—nothing.

OUR yesterday are piled with joys and sorrows, successes and failures; in these piles we reach for material for the building of the domiciles of today. We seize the timbers which suit us best, straight or crooked, rough or smooth, and in our choices lie the quality of our structures.

There is a past that should be interred in the tomb of time and left forever there. The greatest of all teachers, the author of Man's resurrection, said, "Let the dead bury the dead." Recollections are of two kinds, helpful and hurtful. In my boyhood school days I read and remembered and have oft repeated these words of a poet. They have helped me—  
 "Arise! If the past detains you  
 Her sunshine and sorrows forget  
 No chains so unworthy to bind you  
 As those of a vain regret."

TODAY, laden with the accumulations of the ages, comes, lays its opportunities at our feet in exchange for whatever we may choose to give and then passes on, leaving us richer or poorer, higher or lower, stronger or weaker, more happy or less happy than it found us.

The today is entitled to fair treatment. It deserves freedom from not only the useless regrets of the past, but freedom from the phantom fears of the future.

## Seniors

THE Senior Department has three possible objectives:

1. *Information.*—An easy and happy discussion of the subjects outlined in the Manual. The leader is not necessarily an expert. In some cases he may be and we are happy to have him such; but a wide awake person who will take part in the discussion without dictating or preaching is all that is necessary.

2. *To Inspire Interest in the Big Problems of the Day.*—We should keep our eyes open for material in all current magazines and newspapers, in addition to referring to the articles quoted in the lessons. Each month the *Era* will contain an article that bears upon the subject under discussion. (This month see article by Dr. Christen Jensen), "The Demands of the Veterans," by Walter Lippman, *Woman's Home Companion* is an interesting study.

The third or concluding lesson on each subject applies Latter-day Saints principles to the big problems. The philosophy of the church is particularly rich on the subjects to be considered. Let it be sought out and stressed.

3. *Sociability.*—Liking each other for their distinctive qualities. Ideas philosophical, cynical, sentimental, come out in the conversation and make a beautiful mosaic. The teacher is one who will let the members talk and not curtail their ideas unless they begin to ride hobbies, but keep them to the subject and throw in his or her ideas to give the right color.

For instance in one case a young woman of about 24 years, with a good education, yet realizing her inexperience, is making an excellent leader for a group which contains two or three doctors, a lawyer and some other specialists. She does not attempt to force her opinions, but lets them express theirs and draws out comments from the other members of the group, so that a pleasant conversation is the result. Complete, satisfactory conclusions are not always reached but a bigger understanding of the problem results, and much food for thought is found. Working things out for them-

selves, under good conditions, in the atmosphere of the church, these mature people should have a profitable time together.

### Magazine References

IT is suggested that the members of the class bring together their used magazines that contain material on the subject matter of the lesson, and form a magazine library. Sometimes dealers have back numbers of current magazines (minus their covers perhaps) that could be secured for this purpose.

### Recreation

THE entire course is in a sense recreational. The programs for one night a month planned and published in the Manual, page 99, supplement the lessons and we hope will prove interesting. If some other type of recreation is desired, however, it may be used. One stake, with the approval of the Stake Board, has had a series of dances for the members of the group.

For an athletic activity we are looking for something distinctive and interesting. We are contemplating the following for our standard games next year. We suggest that the groups try them out and report to the General Board M. I. A. Committee the degree of their success.

In the Autumn and Spring:

For Men—Baseball.

For Women of about equal physical ability—Indoor baseball.

During Entire Year:

For Men and Women—Volley Ball (for sociability but not for contests). Net Ball, Mass-Ball, Service Ball, Horse shoe (rubber for indoor use) or Rubber rings.

### Contests

THE contests for Seniors this year go no farther than the ward. They may compete with the M Men and Gleaners in their contests on Public Speaking, etc., being governed by their rules, but the contest ends in the ward. For instance if a Senior wins over an M Man in the ward, the M Men will nevertheless be the one to go on in the contest with the other M Men winners. It is thought some very wholesome and interesting competition may thus enliven the ward.

Of course individual Seniors are eligible in the contests open to all members,—music, drama and dancing.

### Where I Saw Culture

I SAW real culture personified one morning. It was not in a palatial home, not at a renowned seat of learning, nor yet in a stately Cathedral. It was at an M. I. A. meeting in the Assembly Hall.

It was on a radiant Sunday.

### Night of Fright

By Theodore P. Kleven

THESE'S a great, gaunt cat with grey-green eyes,

A weird, withered witch who rides through the skies,

A host of ghosts and goblins galore, Grinning jack-o'-lanterns, and many more Who parade the streets on Hallowe'en— The strangest sights you've ever seen.

Enough to make one's hair arise If he but looks with children's eyes.

A woman rather taller than the average, rose to speak in the eight o'clock officers' meeting. She stood erect in womanly dignity; her head was tilted back at a slight angle indicative of an upward looking spirit within; and the early morning light, streaming in from the east windows, gave her chaste features a tinge almost ethereal. It was her face that evoked the first pleasing impression. The lines were delicate and graceful and gave slight evidence of the seventy-eight winters that had passed over them.

To the casual observer she could pass for forty. Every muscle in her face seemed to be vibrant with an æsthetic and spiritual sensibility. Her appearance recalled Emerson's idea of the highest success: "A cheerful intelligent face is the end of culture and success enough."

Her personality aglow with the light of intelligence and spiritual serenity reflected the strong radiant spirit within. In that spirit there is a harmonious co-mingling of the eternal realities—goodness, beauty and truth. In her these realities are intensified by the quickening touch of the Holy Spirit which brings to the soul the Saint's distinguishing graces, "Love, joy, gentleness, meekness and faith."

Her manner of speaking was in perfect keeping with her womanly grace. She was earnest but not obtrusive, sincere but not dogmatic. There was not the slightest indication of any attempt to be either eloquent or impressive. Her simple refined words, full of thought and meaning fell from her lips like the spontaneous notes from the throat of a bird.

And her message was just the kind of message you would expect at such a beautiful hour from a woman of her varied career of mother, poetess and leader of women. There was nothing in her address of the tartness of the cynic or the fawning of the flatterer, or the cheap words of the sentimentalist. With an optimism born of rich experience with the depths and heights of life, she outlined the beautiful pathway to "the abundant life."

She holds in her strong serene personality a fine blending of the intellectual, æsthetic, ethical and spiritual elements that make up the essentials of the finest culture. These are the things that are worth the soul's eternal quest.

For

Three things have value and worth supreme:

A body that is strong, sound and clean;

A brain that's clear, and holds truth secure;

And a heart that's pure as gold is pure.

Yes, I saw true culture that morning; and Ruth May Fox furnished the vision.—*Nepht Jensen.*

## M Men-Gleaners

"Let Us Dance as Did Our Fathers at the Closing of the Day"

DANCING, the activity which will be emphasized in the month of December, has always occupied a prominent place in the recreational life of the Mormon people. In the early days of the Church the most important objective was to afford an opportunity to gain recreation through this activity. But, because in recent years so many agencies, commercial and otherwise, have entered the field, the M. I. A. is seeking, chiefly, sociability and culture through the art of dancing.

Social dancing, if properly conducted, affords great possibilities for the development of grace, refinement, good manners, poise, fine fellowship, and wholesome social contacts. When not properly conducted, however, dancing may easily be converted into an expression quite the opposite of these fine social and æsthetic qualities. The responsibility of developing and carrying on the dance along the higher plane is the responsibility of the M. I. A. With the many Ward and Stake recreational halls now available, with the services of those trained in proper dancing and ballroom etiquette, and with the presence of young men and women such as are now found in our M Men and Gleaner groups, this organization should have but little difficulty in conducting dances of the highest type and in securing the best possible results.

Officers might do well to stimulate the starting of dances at an earlier hour so that all could be well satisfied and parties close at 12 o'clock. It has been decided by medical authorities that human vitality is at its lowest

ebb during the early hours of the morning, therefore the individual should be at rest at this time. Discuss the ill effects of late dancing parties and our social obligation regarding them.

The following suggestions are made to M Men appointed to give the M Men talk on "Etiquette of The Ballroom" in the December joint M Men-Gleaner meeting (See Community Activity Manual, pages 118-122):

M. I. A. dancing parties are quite different from other dancing parties in that in a sense they are not public dances, or private parties. Rules of conduct, therefore, as found in books of etiquette do not generally apply. Of course, that which does apply and which tends to develop taste, culture and refinement, should be carefully observed in M. I. A. parties.

Because the dance, as a rule, is given in the Church itself or in a recreational hall adjoining the Church, good breeding would suggest that Church standards be adhered to, viz.: there should be no smoking, drinking, or profanity either in the building or on the grounds surrounding the chapel.

Etiquette in the ballroom suggests that each individual, especially the young men, should be concerned not only about their own enjoyment, but the enjoyment of the group during the evening. It should be the aim of everyone to see that everyone else is having a good time.

Of course, good manners suggest that upon the young man rests the responsibility of asking the young lady for the dance. Although the young man should have a fine sense of chivalry toward all women and should see that if possible there are no wall-flowers, yet the young woman who as yet is not a good dancer, should bend every effort to perfect her dancing and thus afford enjoyment to her partner when asked to dance.

A custom has grown up among us to applaud vociferously at the end of a dance and then proceed to walk around the floor with nervous haste. It has been suggested that perhaps it would be much better form, after acknowledging with gentlemanly enthusiasm our pleasure in the dance, to stand and engage in social conversation, not only with our partner, but also perhaps with those who may be standing in the immediate vicinity. This would probably lead to the development of a fine social intercourse.

Another peculiar custom which we have developed is the habit of young men, after returning their partners to their places at the close of each dance, to rush to some central meeting place, perhaps near the exit doors, and remain there until the beginning of the

### The Cover Picture

THERE is something thrilling about water fowl in flight, especially at dusk above brooding water.

After you have studied the cover of the Era this month, read the following lines by Carruth, then turn back and view the cover again with new eyes:

"A haze on the far horizon,

The infinite, tender sky;

The brightening grain in the corn-

fields,

And wild geese flying high;

And all over upland and lowland,

The charm of the golden-rod—

Some of us call it Autumn,

And others call it God."



next dance. Would it not be much better were the young men to engage in pleasant conversation with the young ladies present or with their partners, during the period the music is not being played?

Talk by Gleaner Girl—"Dancing as an Art." In Germany dancing is considered one of the delightful arts in which young and old may participate. "Let us talk with our feet" is their slogan and in all of their folk dances they use their feet to tell very beautifully the joy and satisfaction that fill the soul. In fact all countries have a language of their own spoken through the dance. In our Community Activity Manual much material will be found bearing on proper and artistic dancing. It would be well to watch current magazines and use library material for this talk. Let our young people feel the beauty and value of dancing rather than that they should lose the joy of a delightful activity through coarse interpretation of its purpose.

Dancing dates so far back that it is lost in antiquity. The oldest people known to inhabit the earth had forms of dancing not unlike those which still exist. The first ballet, however, was given in Italy in 1489, and was introduced into France a century later. Social dancing is always popular with young people and it offers a fine opportunity for the development of culture, poise, grace and good manners.

A demonstration period may be used in learning the contest dance or in dancing party in class room or recreation hall.

BY the light of spirituality we are able to see the real meanings of life. Through it the true purposes of life become crystallized; and doubt and fear pass away and confidence and assurance take their places.

Spirituality is a gift of God but can be obtained by all who really desire it. It is a product of the heart and its sacred attar must be distilled in the soul of him who would possess it. To be truly spiritual is the crowning achievement of a noble life. —Willis J. Lyman.

# M Men

## M Men Pledge

*TO conquer self and fearlessly to stand for what is right, no matter who oppose, I will devote my strength.*

*To keep my body clean, to speak what is but fine and true, to build a mind where Deity may reign, I dedicate my youth.*

*To honor those who gave me being, to shelter womanhood from stain, to serve my land by keeping its decrees, to render to my Maker what is due, I consecrate what might is mine.*

*With Divine help, I will be an M Man from this hour.*

## Notes

WE have listed above the M Men Pledge. Every person in the Church who desires to become an M Man must memorize and take this Pledge, as well as fulfill the other requirements listed in the M Men's Guide before they are eligible to become M Men and are entitled to wear the M Man pin.

THE M Men Committee has ruled that active M Men in the Church who have reached the ages of 22 or 23 may continue with the work until they have completed the requirements for Master M Men, providing that they are able to do so within the next three years. Those who are 21 or under must meet the requirements before their 24th birthday.

MANY young men who desire to qualify as Master M Men have asked whether they may receive credit for basketball participation last year. Attention is called to the fact that no credit for participation in any activity previous to September 1, 1932, can be given to an aspirant for Master M Men honor.

THE dates for the schools for M Men Supervisors throughout the Church, listed in the M Men Guide have all been changed. Information as to the time when schools will be held in the various districts and other in-

structions will be sent through the mail to Stake Supervisors and will be published in the next issue of the *Improvement Era*.

ATTENTION is called to the new basketball rule requiring a one dollar registration fee from every team participating in M Men basketball. No team will be eligible to participate in any Inter-Stake Tournament until all teams in the Stake it represents have paid their fees.

M MEN Supervisors should register at once with the Home Study Department of the Brigham Young University for the course "Effective Teaching for Young Men." Complete this course and begin qualifying for the special award and recognition offered by the General Board of the Young Men Mutual Improvement Association to Supervisors. (See the M Men Guide for information on this subject.)

IT has been decided this year that it shall be left to the M Men Supervisor to prepare the examination questions on the "Purpose of the M Men Movement," "What it Means to be a Follower of Christ" and on "Sportsmanship," for those who desire to become M Men. Supervisors should make their examinations difficult enough to make it necessary for the young men to thoroughly understand the subject before qualifying as M Men. Information on the purpose of the M Men movement and on the M Men program together with information on sportsmanship is contained in the M Men's Guide. Material on the subject of "What it Means to be a follower of Christ" should be furnished by the Supervisors.

Where desirable, uniform examinations for the whole Stake may be worked out under the direction of the Stake M Men Supervisor.

NO one will be eligible to compete in M Men basketball, or any other M Men competition until he has fulfilled the requirements listed on pages 6 and 7 of the M Men Guide.

*We stand for the enrichment of life through constructive use of leisure and personal service to fellow man*

# Gleaner Girls

## Gleaner Course of Study

FOR the month of November we shall study Chapter IV "Book of Mormon Gems" and Chapter V "The Rod." (Gleaner Manual, pp. 83-89) In Chapter III we studied (choice gems of the Book of Mormon. We shall also consider gems from the Book of Proverbs of the Bible. The Book of Proverbs is one of the choicest books of all literature. Through our study we shall find that the gems from the Book of Mormon are comparable to the Proverbs of the Bible. We suggest that in the preparation of class discussions of the Book of Mormon Gleaner leaders study with the text, "An Appreciation of the Book of Mormon" in one hand and the Book of Mormon in the other. For supplemental reading on the class discussion on "The Rod" see "The Story of the Book of Mormon," by Elder George Reynolds, pp. 30-38.

## A White Bird Flying

CLASS discussion for the evening of November 29 is on the reading course book, *A White Bird Flying*. For review of book and lesson outline see Gleaner Manual, pp. 53-55. Refer to review of this book by Elsie T. Brandley, *Improvement Era*, July, 1932, p. 557.

## Treasures of Truth

THE theme of our last June Conference was to enrich leisure and to spiritualize recreation. Many have said, "Just what is 'spiritualizing recreation'?" Without going into a lengthy discussion of the subject we might say that a splendid and concrete example is gathering "Treasures of Truth." In what a forceful manner does the faith of our forefathers come home to us! How this gathering does build for a structure of lasting faith and integrity in ourselves! Thus while the activity is recreational it is also spiritual to a high degree.

It is generally conceded that the present economic condition has brought about a larger and very startling amount of leisure time to many. No matter what the various problems presented in each community, invariably we find a greater number than before of young people who cannot go to school and who cannot find employment. This growing period of leisure is a vital problem confronting the world.

How many of us have felt the urge of making our "Treasures of Truth" book if only we had the time. To many of our young people this gathering and recording will indeed be a

great boon during their increased leisure time. It will help to fill those leisure hours with a rich and fascinating activity.

One of the most interesting phases of the work of gathering "Treasures of Truth" is the revelation of our progenitors as real people with varied characteristics. Why not note as we go what certain characteristics appeared in our great grand parents or further back if possible and trace them down to ourselves? Are we blessed with an artistic trend, or an abundance of cheer, or the gift of faith? If so, we perhaps owe it to a fine old grandmother from across the sea.

The subject for our November project night is "Testimonies." Instructions for this evening's discussion will be found on p. 50 of the Gleaner Manual.

The "Treasures of Truth" books have been started for various reasons. The book of Edna Durrant was inspired by her Gleaner leader before she herself was interested in the project. She wanted to complete it simply to please her instructor who was so keenly interested in each girl and her progress. When she began searching for her material, she found that on her mother's side both her great-grandfather and great-grandmother kept complete diaries and that these contained priceless records. She then found a record kept by her grandfather, containing wonderful, minute tales of his trip across the plains as a Mormon Pioneer. Such a wealth of authentic data from such distant sources combined with the tintypes and photographs Miss Durrant has gathered will make veritable *Treasures of Truth* and the Gleaner teacher who inspired the work may feel well repaid.

In contrast to Sister Durrant's book is that of Sister Ethel Longstroth Goates. For a number of years she had wished to know more of her father's people. Her mother's history had been completely worked out but somehow she had failed to get started on that of her father. She happened into

a Gleaner Class on Project night,—the class, the teacher, and "Treasures of Truth" were all an inspiration to her. Upon her return home she told her sister that she wished to start immediately on a "Treasures of Truth" book but she scarcely knew how to begin or where to go for the desired information. The sister then gave her an envelope which her father had placed in her hands 25 years before for safe keeping. This contained his complete family record. As she looked over the contents, she realized that her book was truly going to be a "Treasure of Truth" for it contained the Longstroth family record in her grandmother's and grandfather's handwriting. Also the Baptismal record of every member of his family. There were records and documents signed by Orson Hyde, Heber C. Kimball, Willard Richards, Wm. Clayton, the Prophet Joseph and Joseph Fielding. The blessings which had been bestowed upon her grandmother and grandfather by John Smith in 1845 were also found.

These records revealed the story of a sister of her grandfather, Nancy Longstroth, who had been present at the Coronation of Queen Victoria. This same sister was present at the meeting when the mantle of the Prophet fell on the shoulders of Brigham Young. As Sister Goates went through the papers she also came across a record of this same sister's marriage to Willard Richards performed and signed by the Prophet Joseph. She was the wife of an apostle—Franklin D. Richards, the mother of Apostle George F. Richards and the grandmother of Apostle Stephen L. Richards.

Neither time nor space will permit the enumerating of all the wonderful material which Sister Goates found, but needless to say her book is started and to start a "Treasures of Truth" is to continue it, for her material is manifold and she will continue to seek it out and preserve it. Who knows what priceless treasures are lying waiting to be brought forth by Gleaner Girls that they may inspire and strengthen faith and give knowledge as to the history and truthfulness of this Gospel.

## The Gleaners

By Roxana Farnsworth Hase

GLEAN, O ye women of today  
And bind the golden sheaves  
Let virtue be your hearts of grain,  
And charity your leaves.  
Bind with the cord of faithfulness  
Weave in some high ideals  
Let wisdom be your watchword  
Love and peace your daily yields.  
Glean, O, ye women of today,  
Glean, as did Ruth of old,  
Yet not for material subsistence  
But for golden truths to hold.

FOR the dead who have lived and died in ignorance of the requirements of salvation, as, in another sense, for the disobedient who later come to repentance, the plan of God provides for the vicarious administration of the essential ordinances to the living posterity in behalf of their dead progenitors. Of this saving labor Malachi prophesied in solemn plainness; and the glorious fulfillment has been witnessed in this modern age. The great Temples reared by the Latter-day Saints are maintained in large part for the service of the living in behalf of the dead.—James E. Talmage of the Council of the Twelve.



# Junior Girls

## Believing and Doing

IN your discussions with the girls thus far, on *Believing and Doing*, you have found that they have caught the spirit of this subject and have come to know that there is a Supreme Being, a loving Father in Heaven who is guiding the destinies of his children here on earth, by giving them a plan whereby they may advance, step by step, to attain to the greatest amount of joy and satisfaction in life here and hereafter?

They have come to appreciate more fully the beautiful story of Jesus Christ and his great love for us as shown by his willingly giving his life for the redemption of mankind.

We now come to the first steps in the Gospel plan, the foundation principles of the Gospel, namely, Faith, Repentance, Baptism, and the Gift of the Holy Ghost.

Your responsibility, Junior leaders, is to help the girls to know this Gospel plan, and by knowing it, to love it, and to make it a part of their daily lives. Help them to build a strong foundation upon which they may safely stand.

Have them repeat the fourth Article of Faith, and show them how we definitely break away from the rest of Christianity in our belief in "Baptism by immersion for the remission of sins, and the laying on of hands by those who are in authority for the Gift of the Holy Ghost."

Faith and repentance are individual matters. We have to do these things for ourselves. But baptism and the laying on of hands have to be done for us by some one else. Did those who performed these services for us have the authority? Were their actions legal?

Joseph Smith's authority was conferred upon him by Heavenly beings who had held the same power and authority on the earth in a former Gospel dispensation. So authority was given to our Church leaders to set up God's kingdom and to administer in these ordinances.

So in order to enter the kingdom we must subscribe to these conditions of entrance.

Have the girls discuss these things freely until they get a clear understanding of them. It is in these first steps of the Gospel plan that the girls must build a firm foundation for their future faith and strength in the Gospel. Make the most of this opportunity to impress them, not only with the beauties of this Gospel plan, but also with the importance of these first principles.

You will be greatly helped in your study of this subject by the "Articles of Faith," by Dr. James E. Talmage.

## Our Project:

### "MY STORY—LEST I FORGET"

WE trust you had a delightful evening Oct. 4th, with our Project, the chapters—*My Story and Lands My Parents Came From*. No doubt you now have a good start and the girls will continue their work on these chapters.

November 1st, through the courtesy of the M Men and Gleaner Girls, the Juniors are invited to be their guests. We wish you a pleasant evening.

Dec. 6th, we have *Missionaries in My Family and My Journeys*. This promises to be a very interesting evening because there are so many interesting things which we can record in these chapters. The Travelogue style can be used if you so desire.

*My Journeys*—The memory of our trips and good times are always vivid in our minds, and we will be anxious to record these. With the termination of our vacation season many of us have new and interesting experiences which we will record in our book. Kodak pictures, sketches, or post cards of places visited or acquaintances made, will color and enhance the value of this chapter.

Leaders—This is to be the story of the girl herself and the desired achievement will be attained when the book reflects her individuality, and her personality shines through the history on its pages.

We are desirous that you put forth your best efforts to make this a vital thing in the lives of our girls. Your responsibility is to inspire the girls to search out the information necessary for these chapters and write it in their books. We have discovered that the Project is successful only where the Stake and Ward Leaders are themselves compiling their "My Story—

## Humility

DEAR Lord, I am so like a little child;

I wanted you to give me all Earth's bloom,  
Leave out all sadness, or give someone else the gloom;

I cried because I had to have my share of pain,

I wanted sunshine everywhere, no rain;  
And when You said, "Not so," my heart was wild.

But now, dear Lord, I know Thy way is best;

I'm tired of fighting; all I ask is rest.  
I cannot see my way. Bring light to this dark land.

And like a little child's, take now my hand.

—Bula Fisher, Junior Girl.

Lest I Forget." It is impossible to inspire the girls to their best efforts unless we show them the way. Preparation of your own books give you the spirit and the understanding of your responsibility.

## Reading Course

THE delightful reading course book we have this year "A White Bird Flying," finds friends in our girls. We hope the class leader and many girls have already read the book.

To make it possible for more girls to read the book in a shorter time this plan is suggested: Several girls who live near each other meet for an hour after school several nights a week and read together.

November 29th is the evening listed on your calendar to be spent with Laura Deal, Allen Rinemuller, and the rest of the characters in the story, who are all very interesting. There has been a dramatization written which can be procured by writing to the Y. L. M. I. A. offices, 33 Bishop's Bldg., Salt Lake City. If a number of girls haven't read the story and you feel that to give the complete dramatization would kill the interest of these girls, the suggestion is made that you give just the scenes and do not read the continuity between.

## Tomorrow

THE home of our hopes, the land of promise on the borders of which we may wait for a miracle, or into which we may enter with the maps for our marches, the blue prints of our projects, and the surveys for our successes.

Tomorrow, a field fenced against the entrance of lower intelligence, a domain sacred to human and super-human beings.

To man the tomorrow is as real as the today, he can do nothing in the tomorrow but he can do much for it. A letting loose from the tomorrow is a letting down of the intelligence, distrust the tomorrow darkens the today. It means being driven by doubt to disbelief, by disbelief to discouragement, and by discouragement to despair.

A view of life that does not take in the everlastingness of the tomorrow is too short-visioned to be called thoughtful.

The search lights of faith and philosophy focus together on the eternity of tomorrow, an eternity in which is seen the persistence of the individuality and the progressiveness of the personality.

In the light of reason and Revelation beware of the saying, "Eat, drink, and be merry for tomorrow we die." It is an expression symptomatic of spiritual head-dizziness and heart weakness.

# Bee-Hive Girls



1929—Bee-Hive Girls' Temple Excursion—Pocatello Stake

## Calendar

### November 1st:

Nymphs—Guide IV. Hive and City Government.

Builders—Guide IV. Scrap Books—Name and Symbol.

Gatherers—Guide IV. Own Planning—(Symbol).

### November 8th:

Nymphs—Guide V. Sanitation in Hive and City.

Builders—Guide V. Name and Symbol—Cont'd.

Gatherers—Guide V. Know Work.

### November 15th:

Nymphs—Guide VI. Cleanliness and Order in Hive and City.

Builders—Guide VI. Have Faith.

Gatherers—Guide VI. Food and Rest for the Baby.

### November 22nd:

Nymphs—\*Open for Builders—Own Planning.

Gatherers—.

### November 29th:

Nymphs—\*\*Appreciation

Builders—night.

Gatherers—.

\*On open night it is suggested that the girls cooperate with Relief Society aiding Thanksgiving needs. A nice



1931—Bee-Hive Girls' Temple Excursion

box of home made candy placed in each basket would be a lovely Bee-Hive contribution. A party planned by the girls themselves, with games, songs and light refreshments, making assignments with the view of cell filling,

would provide interest. The girls may wish to do something in hand-craft or work on their scrap books.

\*\*Appreciation night affords opportunity for the girls to express themselves for the blessings they are enjoying in life. The object of this evening is really to have a testimony meeting. We think, however, that calling it "appreciation night" will be more appealing to the girls. (See Cell No. 67.)

The Bee-Hive Committee was delighted with the excellent programs that were carried forward last summer; which created new milestones of achievement in Bee-Hive work. Swarm days were an inspiration, almost every stake having carefully planned and presented a superior program.

The General Committee desires to express genuine appreciation for the work accomplished. If this, together with the keen interest shown at our conventions and the fine start we have made, is indicative of the coming season's work, we may expect the greatest year in Bee-Hive thus far.

Bee-Keepers, let's make this our aim *A Banner Year in Bee-Hive.*

## Stake Reports

IT is always of interest to hear and read of the activities and accomplishments of others engaged in the same program as ourselves. Bee-Hive Swarms everywhere are doing delightful things, and other Bee-Hive girls want to know about them. The *Era* is the medium through which experiences and ideas may be exchanged, and the Bee-Hive girls in Canada meet the Bee-Hive girls of Mexico, or San Juan, of Germany. Many reports have come in, and the *Era* is happy to pass them on. Because of the length of some, it has become necessary to summarize them, and give only the important points. In this way, we can make way for more and more reports of Bee-Hive doings.

Pocatello Stake reports the third annual Temple excursion of the Bee-Hive girls. Pictures tell the story. In addition, they have had a delightful outing in a lovely spot in the pines at Justice Park. Meals cooked in the



1932—Bee-Hive Girls' Temple Excursion



open, a campfire, dramatization and stories made a perfect program, and the fact that seven wards, totaling 113 girls and Bee-Keepers took part, insured success and happiness.

*Blackfoot Stake* has held a Swarm day and two Bee-Hive Institutes which they consider most successful. At the Swarm Day program songs, stunts, one-act play, dramatizations of Bee-Hive activities, music and essays on the Word of Wisdom were given, followed by contests in handcraft and scrapbooks. Excellent work was done, and those who attended were thrilled with the results of the affair. The *Second Ward* of Blackfoot Stake sends in a report of last season's work which has in it some interesting ideas. In addition to their regular Tuesday night meetings, they met on Saturday afternoons to fill cells. When funds were needed, they made and sold cookies, pies and candy, and one evening produced three one-act plays, the money from which was used to purchase caps and bandolos, and to help pay for linen for the Ward Sacrament table and drapes for the chapel. The summer plan has included a hike, treasure hunt, handkerchief shower, swimming party, a First Aid play and a chorus.

From *South Sevier Stake*, (Monroe North Ward) comes a message of greeting from the Bee-Hive girls. There are four Swarms, and they have done some stimulating summer work. Among the girls there is a string trio—last year it won the Stake instrumental contest, and during the summer the girls making up the trio have spent much time learning new numbers. It sounds like the best sort of leisure-time occupation.



**Bee-Hive Girls' String Trio**  
Bernell Tietjen, Cello  
Barbara Tietjen, Violin  
Leslie Sorensen, Piano

# Vanguards

## Log of the Vanguard Trail

ISSUE number 2 of the Log of the Vanguard Trail, contains complete instructions, outlines, and information regarding the entire Vanguard program for the year. It is indispensable to Vanguard leaders and assistants and should also be in the hands of officers and members of Vanguard district and troop committees.

It outlines the fundamentals of the Aaronic Priesthood, Vanguard-Scout organization plan, the Aaronic Priesthood correlation plan which aims to bring every young man 15-16 years of age into our program and also contains a chart showing the relationship of the Vanguard program to the Aaronic Priesthood and the Church program for young men 12 to 20.

Suggestions for carrying on every meeting of the year, conducting all activities, contests, hikes, rallies, council fires, etc., are also included.

Scout Executives are cooperating in the distribution of the "log" or it may be obtained from the General Board of the Y. M. M. I. A., 406 Church Office Building.

In connection with the "Log" No. 2, the General Board recommends that Log number 1 be secured by all Vanguard leaders who are new to the program. With these two books in hand a complete outline of the entire Vanguard program will be available. A special price of 25c is made for "Log" No. 1 as long as the supply lasts. The price of "Log" No. 2 is 50c. Vanguard leaders should not only supply themselves but should urge that all officers and committeemen connected with the Vanguard program are also provided for.

## Vanguard Contests

THE *Era* for December will contain a number of valuable suggestions for contest events for Vanguards. Watch this department for them.

## Suggestions for Vanball Players

THE following suggestions taken in part from one of the outstanding National Volley Ball teams, should be carefully studied by Vanguard leaders and coaches as a means of increasing interest in this splendid sport.

1. Service should not be made until the server's team-mates are in position.
2. On receipt of service when ball is directed between two men, the one on the right should play the ball.
3. On receipt of service and other balls falling near the boundary line, the

man making the play should be assisted by next team-mate.

4. Server must jump into defense position immediately after ball leaves his hand.

5. Speed service should be practiced only part of the playing period when indicated by the coach except on the first service each time up the swift service to be used.

6. Before each play every man should glance at the "set up," facing his position and be ready to play the ball to him.

7. A definite amount of time each evening is to be given to passing practice. Defensive practice is also to be carried out.

8. No time should be lost between games.

9. Full attention should be given to the coach when he is talking so that each player understands instructions fully.

10. Each player should endeavor to eliminate tension, both nervous and muscular. Study relaxation in playing.

11. Special alertness to recover ball in case opponents attempt blocking should be developed by every player.

12. Each player should be backed up, back line players to back each other up including receipt of service ball.

13. When taking time out, relax, smile, don't let opponents see any tension, don't show nervousness.

14. Face the ball at all times, don't try to anticipate the play and by so doing take your eyes off the ball.

15. All players are to be set on defense for every play, hands and body poised and ready for action.

16. Every player should have in mind the best "kill player" on the front line and start each play toward him.

Vanball is rapidly gaining in popularity. Where it has been played, vanguards are enthusiastic over it. It has been said to be the ideal game for young men of Vanguard age.

## Suggestions Regarding Vanball Contests

VANGUARD contests covering the entire year in one form or another are the proposed schedule. One of the four contests should be in course of preparation during the entire M. I. A. season. The following suggestions are made to Vanguard leaders in order that the greatest possible results may be secured and all misunderstandings eliminated.

### VANBALL

The suggested schedule for Vanball competition is to have ward elimina-

tions in November, Stake finals in December, division finals in January and the Church Grand Finals in February.

This means that ward teams should be selected through inter-group contests during the months of October and November in order that the Stake championships may be conducted in December. Ward competitions will be conducted by the Ward Vanguard leader with such assistance as is desired from his assistants and members of the Vanguard group. Stake championships will be under the supervision of the Stake Vanguard Commissioner and assistants with the aid of the Ward Vanguard leaders. The scout executive of each council or a committee under his direction will conduct the division championships. In each case the scout council territory is a Church division for competitions in Vanball. The Grand Finals will be conducted by the Vanguard committee of the General Board.

With this schedule in mind it is urged that Vanball practices be carried on as a part of the regular activity program early in the season.

#### ARCHERY

As was the case last year, the Archery Grand Finals will be held at the time of June Conference in Salt Lake City. Division finals are to be held in May; district or Stake finals in April and Ward contests in March. This will bring the Archery competitions into the program early in March following the Vanball finals in February.

The new issue of the Log of the Vanguard Trail carries complete information, instructions, suggestions, etc., for carrying forward a successful Archery program. See contest announcement on inside of this month's back cover.

#### RETOLD STORY

The grand finals for Retold Story will be held during June Conference as heretofore. Ward, Stake and Division finals are conducted under the direction of the Community Activity committees in the various groups beginning early in the spring. This work should be taken up in Vanguard classes or groups at the earliest possible moment. Vanguards should be assigned to retell either the stories contained in the Log of the Vanguard Trail or stories from the outside. Local contests between Vanguard groups should be encouraged as no activity in the entire Vanguard program will have more lasting results than that of the Retold Story.

Vanguard leaders should read the 1932-1933 supplement to the M. I. A. handbook for details of the Retold Story contest.

#### TRACK MEET

The entire month of April is designated in the Vanguard program for the



*Oldest man and youngest boy at West Jordan Stake Fathers' and Sons' Outing.*

conducting of Ward, Stake and inter-stake or division track meets. The plan is outlined in detail in the Log of the Vanguard Trail. The training of Vanguards for this competition should begin with the lessons on physical development, scheduled for the entire month of December. This will lay a good foundation for proper training.

Wherever possible a competent coach or physical director should be called in for one or two evenings to instruct the Vanguards how to train for an athletic meet.

These athletic contests as outlined in the "log" are to be conducted by the Vanguards themselves as one of the merit badge requirements.

#### ELIGIBILITY

For all Vanguard contests registration as a Vanguard-Scout is required. See page 44, Log of the Vanguard Trail.

For Archery and Vanball finals each contestant must have reached his 15th birthday and not have reached his 18th birthday by January 1st last preceding the tournament.

The Retold Story contest is open to all who have reached their 15th birthday between June 1, 1932 and June 1, 1933 and who have not reached their 17th birthday before the opening of the Mutual season in 1932.

Vanguard leaders should read the instructions regarding retold story on pages 22-23 and all of chapter 12 in the 1932-1933 supplement to the M. I. A. handbook.

All eligibility requirements for Vanball and Archery contests will be found on page 44 of the Log of the Vanguard Trail.

#### SUGGESTIONS

Coaches should have in mind the time limit in story telling contests, which rules out any contestant exceeding eleven minutes. The official volley-ball rule book, published by the American Sports Publishing Company and sold at Sporting Goods stores, will be helpful in developing the technique of Vanball. Although the rules differ greatly, many of the principles apply to both games.

Plans for all contests should be made now. All who expect to compete should fully understand all the rules and regulations in every contest to avoid misunderstandings later.

Preparations for contests should not overshadow the regular program but should be made a part of it. Give some time on each program weekly for the consideration of preparations for contest work.



*Fathers' and Sons' Outing—West Jordan Stake*



# Boy Scouts



Fathers and Sons' Outing—Sacramento—Gridley District

THE District M. I. A. President, Perry Tingey, was in charge of the outing. The outing was held at Mt. Zion's camp at Pine Grove, California. The entire group stayed at the camp for three days. The cost per individual was one dollar and forty cents; this included all expenses. Arden Hall cooked for the entire group.

The program high lights were as follows:

#### Saturday—

- A. Nature hike—led by State Naturalist.
- B. Contests.
- C. Camp fire ceremony.

#### Sunday—

- A. Sunday School.
- B. Treasure hunt.
- C. Camp fire program.

#### Monday—

- A. Competition in:
  1. Horse shoe pitching.
  2. String burning.
  3. Water boiling.
  4. Rope throwing.
  5. Story telling (Pantomime.)
  6. Fuzz stick whittling.
  7. Various games.

Fifty fathers and sons attended from the three Sacramento Branches, namely, Homestead, Sutter and Sacramento.

Prizes were awarded the winners in the various contests.

The program was very carefully worked out and every minute was filled with activities of live interest. Great credit is due President Tingey for his untiring efforts in organizing

the outing from the time of the first promotion to the successful culmination. Every Scoutmaster, Branch Presidency, and M. I. A. Presidency attended. The Sunday services were under the direction of Herman Steingale, First Assistant in the District Sunday School Superintendency.

I have attended many Fathers and Sons' outings and this was one of the very best.

I want to commend you on the high type of *Era* you are publishing. It is full of inspiration.—Victor L. Lindblad.

## INDEX TO ADVERTISERS

Company	Page
Beck's Hot Springs	63
Beneficial Life Insurance Co.	Back Cover
Bennett Glass & Paint Co.	59
Brigham Young University	63
Continental Oil Co.	58
Deseret News Press	62
Excelsis Products Co.	62
First Securities Corporation	Inside Front Cover
Ghirardelli D. Co.	63
Grant, Heber J. & Co.	59
Independent Coal Co.	57
Knight Fuel Co.	61
L. D. S. Business College	60
Quish School of Beauty Culture	60
Royal Laundry	57

## Your Bed Quilts Laundered for Winter Use

Where's the woman who does not dread to wash bed quilts at home? And the particular housewife realizes that it is impossible to launder them thoroughly by hand, or by makeshift methods.

So she sends them to the laundry—where washing machines of sufficient capacity gently swish them back and forth through soft warm suds and plenty of rinse water. Where they are wrung out by spinning in a copper basket instead of being twisted by hand or between rubber rolls, and where they are quickly and thoroughly dried in an inside steam-heated dryer.

All of which means cleaner, more sanitary and more satisfactory appearing bed quilts. May our collector call for yours?

## THE ROYAL LAUNDRY

625 South State Street  
Phone Wasatch 2024

## Fall and Winter Months

—are—

JUST AROUND THE  
CORNER

AN AMPLE STOCK NOW OF

# ABERDEEN COAL

WILL PROVIDE

for

THAT COLD SNAP

See Your Aberdeen Dealer

INDEPENDENT COAL &  
COKE COMPANY

## *The Gift Horse*

Continued from  
page 13

your income and your income tax, but I want you to prove to me first that you are capable of handling your affairs alone. You are perfectly right when you say that your income, if I were to manage it, would be large enough to maintain two people comfortably. But you haven't considered how miserable my management of it might make you."

"It would make me ecstatic," protested Maurice.

"You haven't considered," pursued Jane, "that the first step we'd be obliged to take would be to abandon that exquisitely furnished apartment of yours and set up our *menage* in here—with this furniture of mine," she added significantly.

MAURICE arose from his armchair and regarded it with mock solemnity. It was a huge affair upholstered in hard, black, shiny and very slippery looking haircloth, and mounted on a massive mahogany base.

"This funeral masterpiece," he proclaimed unblushingly, "is my favorite easy-chair!"



**Penetrates**  
to every metal  
working part.  
--Protects your  
motor  
**CONOCO**  
GERM PROCESSED  
PARAFFIN BASE  
**MOTOR OIL**

"Speak more tactfully of it," remonstrated Jane, "It's a hereditary curse."

"—although," conceded Maurice, not heeding her admonition, "it is cold in the winter and warm in the summer—"

"It was a bequest from my Aunt Eunice," interposed Jane.

"—and when you rub it the wrong way," went on Maurice, "it scratches you like a cat."

"She received it as a wedding present from Great Uncle Jeremiah Tidmarsh," put in Jane.

"—and when you sit in it," concluded Maurice, "you have to wear skid-chains to keep from sliding off."

Jane pushed back the teakettle and stood up, laughing.

"Yet despite these trifling drawbacks," resumed Maurice, "I shall gladly accept it as the pride of my youth and the consolation of my old age—if you will give me yourself along with it."

Jane gave him a maternal pat on the cheek.

"I verily believe that you would," she declared, "but you'd miss your beautiful furniture just the same. Now, do as I tell you," she coaxed. "Take back that automobile and show me that you can live sensibly within your income for the next six months. In the meantime, I'll go on reviewing movies for the Daily Announcer."

"Movies!" Maurice, the aesthete, conveyed by his tone that the term itself was quite as obnoxious to him as the popular form of entertainment it signified. "Movies—afternoon and evening—for six months more!"

"I adore them," admitted Jane cheerfully. "And as I must get ready for a matinee now, I'm afraid you must be gone."

"Won't you come and see the car?" asked Maurice, picking up his hat. "I've put it in the garage right behind our building. You can see it from here," he went to the window of Jane's kitchenette and indicated a garage a few doors to the north.

"I can't come to see it today," she said without enthusiasm. "And I'll be busy all day tomorrow and Sunday, with shows and write-ups, so you mustn't come to see me again until Monday."

Maurice had looked depressed, but brightened again.

"By Monday, I shall have heard from the Source of Supply. We can renew our discussion then."

"It's closed," smiled Jane, as she saw him to the door, but when his bright presence was gone, she wondered if she could hold to her resolution.

ON Monday, Jane returned from her professional attendance at the late matinee to find Maurice perched upon the front steps of her apartment, contemplating the hazy beauty of the spring sunset.

"My godfather," he remarked lightly, after greetings had been exchanged, "has, as I anticipated, responded to my request."

"What has he sent you?" inquired Jane rather indifferently.

"He has sent me," quoth Maurice with a slight pause for dramatic effect—"a horse."

"A what!"

"A horse," repeated Maurice calmly. "After all, it appears that I asked him for one. Having reminded him of his friend's gift, I asked him to emulate the old chap's kindness."

"I suppose," said Jane a bit warmly, "that he considers that a joke."

"It is!" replied Maurice. "But I can enjoy its subtle character more when I have found living accommodations for the steed."

"You don't mean he's here!"

"He arrived a short time ago in a palatial moving van," answered Maurice, "and is now down there before my door, awaiting orders to disembark. . . . He is a buff colored horse," he added irrelevantly.

Glancing northward, Jane saw an odd-looking motor conveyance standing at the curb a few doors away.

"Then what in the world are you doing here?"

"Waiting for the advice of a Woman of Action."

BUT Jane had left him unceremoniously and was hurrying toward the van. Her fiancé followed her. As they approached, the driver of the vehicle looked upon Maurice with an expression of sour disapproval.

"It seems to be a question of finding a stable for him," remarked Maurice looking helpless.



"Naturally," replied Jane, "you cannot keep him in your apartment."

"It would be so cumbersome!" agreed Maurice. "In my childhood," he added, "there was still a lively stable in every neighborhood."

"But this," Jane reminded him unfeelingly, "Is your second childhood."

The driver beamed upon her.

"Lady, you spoke sense!" Having found someone whom he considered his intellectual equal, he expounded the situation in a few words. "Y'see, Lady, I can't wait much longer, because I got three more horses to deliver this afternoon. My orders was to bring this here horse to this partic'lar address, and if he"—with a contemptuous nod toward Maurice, "—can't tell me where else to take it, I'll just have to unload right here."

"May I see the horse?" asked, Jane, sparring for time to think.

"Sure thing, Lady."

The driver dismounted, opened a door in the side of the van and bridged the space to the curb with a sort of gang-plank, as if he were indeed about to carry out his threat to "unload."

"Whoa, there, boy!" said the man in the respectful voice he used when addressing horses. And without further ceremony, he led from the first of the glorified stalls Maurice's gift from his godfather. The man turned the animal around so that he stood with his fore-feet poised on the gang-plank.

"Oh, you beauty!" breathed Jane, running up the plank and putting her hand on the horse's neck. "He is a buff colored horse, Maurice, just as you said, and that's to be his name. . . I hereby christen you Buff," she said to the horse, who nuzzled her shoulder affectionately.

"Right you are!" agreed Maurice cheerfully. "We'll take our wedding trip on him."

THE driver turned his head pityingly in Maurice's direction, and Buff seized upon the moment of distraction to solve his own housing problem. Shaking himself gently free from Jane's caress, he jerked the bridle from the man's hand and cantered debonairly down the gang-plank, up the runaway beside the building and into the open door of the garage where stood Maurice's impotent

Energetic Eight in all its crimson, gasolineless glory.

"Well," exclaimed Maurice in a relieved tone. "That's settled."

He turned toward Jane, but the Woman of Action was walking hurriedly down the street. In about fifteen minutes she returned, carrying a large sack. She found Maurice in the garage, busily covering the hard cement floor with old newspapers, rugs and blankets while Buff looked on, with a mildly interested eye.

"The car has graciously consented to take in a room-mate," explained Maurice. "I suppose a vehicle without a means of locomotion and a means of locomotion without a vehicle might be expected to have a certain mutual sympathy."

"You might hitch Buff to the car," suggested Jane.

The horse tossed his mane and gave a little whinny.

"He says 'Neigh-neigh!'" interpreted Maurice, spreading his final rug.

"Now, after he has had his supper," remarked Jane, "he can rest from the long journey."

"—er—supper—to be sure!" exclaimed Maurice. "They do have to eat, don't they?"

"More than automobiles," answered Jane. "You can telephone a feed store to send over some oats, but it is so late that you may have trouble getting them tonight. That's why I went to the delicatessen—" She reached into the bag, took out a large cauliflower and began breaking off the green stalks. "Here, Buff!" The horse snatched eagerly at the proffered delicacy. "See? He's hungry."

"Who but a Woman of Action," Maurice marveled, "would think of saying it with cauliflowers?" He took out his pocket knife. "Permit me to assist in carving the vegetable."

"And what," asked Jane, when Buff had finished his third cauliflower, "do you intend to do with him tomorrow?"

"Ride him in the park."

Jane stared. "I didn't know you were proficient in horsemanship."

"Never been aboard one," admitted Maurice. "Don't know his carbureter from his rear axle. But it's simple enough, I daresay. I can borrow a saddle from old Joe Martin—"

"Maurice! You'll kill yourself. Buff's a darling, but he's a

## Self-Polishing

—the new idea in floor wax

Just wipe it on—leave it alone—and it shines with a beautiful luster

## BENNETT'S SELF-POLISHING Floor Wax

Convenient and Inexpensive

For Sale By

SCHRAMM-JOHNSON  
STORES

in Salt Lake, Ogden, Provo

or

Your Neighborhood Druggist

or

BENNETT GLASS &  
PAINT CO.

61-65 West First South

## When Your Home Burns

There's a certain amount of comfort to know that should fire destroy your home tonight that you are covered by Fire Insurance.

Such insurance will indemnify you for the loss incurred and allow you to rebuild your home without financial hardship.

It's worth a good deal to have this protection in these times. See our agent in your town.

## UTAH HOME FIRE INSURANCE CO.

HEBER J. GRANT & CO.  
General Agents

20 South Main Street  
Salt Lake City, Utah

# Training for Business Positions

RETURNING prosperity will bring many opportunities for young people with specialized training in business. Begin your training now and BE PREPARED. Save time and money by concentrating on business subjects which prepare for early employment and future advancement. Write for free literature describing courses, opportunities and employment service.

## L. D. S. BUSINESS COLLEGE

Salt Lake City

### BE INDEPENDENT

No Other Vocation So Profitable!

ENROLL NOW

For a Complete Course at the

### Quish School of Beauty Culture

The Best in the West

304-9 Ezra Thompson Bldg.  
SALT LAKE CITY, UTAH

For Further Information  
and Catalog Call  
Wasatch 7560 or  
Fill in This  
Coupon

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_

spirited horse just the same. I can tell by the way he twitches his ear."

"Never look a gift horse in the ear!" admonished Maurice.

LOOKING thoughtful and a little grave, Jane seated herself upon the running board of the Energetic Eight.

"I do wish, Maurice," she said, "that for a few minutes you would put aside this—"

"Horseplay," suggested Maurice.

"—and listen to me seriously."

Maurice dusted his hands and sat down beside her.

"Since we talked together the other day," began Jane, "I've been doing quite a quantity of thinking." She paused, then continued slowly. "I'd like to marry you now, Maurice. In fact, I can't think of anything that would be pleasanter. With my flat, I've no doubt we could manage very well. We might even be able to keep your non-skid furniture! But—"

Maurice leaned toward her eagerly but she motioned him back.

"—but I'm not going to do it. I told you the other day that you must learn to manage your own income. Now I'm going even further. You must go to work!"

"But Janey!" exclaimed Maurice, aghast, "my art!"

"You have never worked at your art," answered Jane, "because you've never learned to work at anything. You've dabbled at it, just the way you've dabbled in poetry and music and life! You're always looking for something new to make a fine art of, but you've never learned that you can only get satisfaction out of any art in direct proportion to the labor you put into it. Everybody adores you for your cheerfulness. Why shouldn't you be cheerful? Life isn't a battle for you—it's a nursery game!"

The bewildered Maurice merely stared at her.

"The only way you can learn to appreciate your leisure," went on Jane, "is by experiencing that blessed relaxation that comes after a day of hard and maybe distasteful work. And you'll never know the real beauty of art and aesthetics until you've had the experience of turning to them as a relief from the sordid and the commonplace. It's the contrast value, as we say in the movies."

Maurice made an involuntary grimace.

"I can get you a job of some kind on our paper," concluded Jane, rising, "if you are willing to take it. You've always had everything you really wanted. Now you want me and you're going to have to work to get me—not because I'm worth it, but because you're worth it. Think it over, Maurice dear!"

She turned quietly on her heel and left the garage.

Maurice passed his hand over his cheek with the curious feeling that someone had given it a sharp slap. Buff rubbed his shoulder with a consoling nose.

THE next morning, Maurice awoke at the unwanted hour of eight, with the disconcerting illusion that Jane, in a buff dress, was poised on the back of a horse who was standing before him uttering candid and disagreeable truths. No—he remembered now—it was the horse that was buff and Jane who had uttered the truths!

Maurice closed his eyes again and lay awhile in thought. He would go to Jane that very day and let her know how deeply her words had touched him. They would sell Buff—he would tell her—and the Energetic Eight. He would do any kind of work she wanted him to, regardless of his habits and his sensibilities. Then, as compensation, he would paint through the long, still watches of the night—

But Jane would be in one of her melting moods.

"No, dear Maurice," Jane would exclaim repentantly. "I can't let you do it. It is too much to ask! We will sell the Eight, but keep Buff and your apartment and the furniture—"

Maurice would shake his head in solemn renunciation.

"My darling," he would declare, "you have shown me the path and I must walk in it to the end. We will do as I have said. But you must promise me one thing—that never, never, will you mention 'movies' to me again!"

"Dearest," Jane would confess, throwing her arms about his neck, "I have always loathed them!"

A LOUD peal of the door bell rang the curtain down on this touching reverie. Maurice's



Japanese servant pattered to the door and returned with something which he set down outside Maurice's room with a thud. It must be, speculated Maurice, the saddle from Joe Martin. The thought was exciting. He decided to get up.

Ten o'clock found Buff standing before the apartment house door, properly bridled, bitted and saddled, by virtue of the fact that the Japanese had once worked for a gentleman who owned a horse. With some trepidation, Maurice put his foot into the stirrup and jauntily swung his right leg over the horse's back.

"Giddap," I believe, is the word that starts the action."

But Buff was equipped with a self-starter. Maurice experienced a sensation such as he might have felt had Jane's big haircloth rocker suddenly begun to heave and billow under him. Horses were assuredly much taller and wider animals than they appeared from the ground! He pulled tightly on the reins. Buff turned and looked him over, then tossed his head and broke into a lively canter.

"If that's the accelerator," speculated Maurice between jolts, "how do you apply the brakes?"

He clasped his knees as firmly as possible about the sides of this apparently elephantine beast. At the corner he decided to turn down the side street, go around the block and return home. He pulled at the right rein. Buff, however, continued in a straight line at an augmented speed.

"The steering gear is out of order," groaned Maurice. "Well, if I can't stop him or turn him around, I'll just have to keep going until the power gives out. I'm glad the park is straight ahead."

**BUFF**, with a horse's unerring judgment, had recognized himself masterless at Maurice's first inexpert touch of the reins. It was up to him to take charge of the situation and to show Maurice just what a mettlesome steed could do. In addition, he had had no exercise for two days. He entered the park, head erect, tail flying. Disdaining the bridle path, he kept to the main road, which luckily was clear of automobiles.

"Compared to this," gasped Maurice, "Paul Revere took his ride in a sedan chair and Gilpin's famous nag was a sheep."

Buff put on another burst of speed.

Suddenly, around a bend in the shrubbery, there appeared a girl walking along the foot-path that bordered the road. She was a dark haired girl and wore a small scarlet hat. About her shoulders was thrown a black and white checked cape with a bright red lining. She looked like a scarlet tanager outlined against the masses of delicate, yellowish green, spring foliage. There was no other girl in the world like that—no one but Jane!

As the flying horse and rider came into view, Jane stopped abruptly, then suddenly jumped to the side of the road and began motioning frantically toward the right. Maurice made a vain attempt to rein in, but Buff held his pace in the middle of the road. As they approached Jane, a breath of wind lifted her loosened cape and carried it directly into the face of the excited horse. Buff reared violently and in another instant Maurice was stretched full length on the left side of the road directly in the path of a large roadster that came purring around the bend. There was a grinding of brakes, then a splintering sound. And for just a second, Jane Denham, that Woman of Action, buried her face in her hands and turned away shuddering.

When she looked up again, the roadster stood with its front wheels resting against a tree that it had demolished. Maurice still lay motionless where he had been thrown. Both Jane and the occupant of the roadster started toward him, but a form intervened. The repentant Buff, having described a circle, came cantering back with daintily lifted feet. He paused above Maurice's prostrate form and stood looking at him, head lowered and tail drooped, the very picture of compassionate dejection.

THE two observers exchanged an involuntary glance of wonder. Then both sprang to Maurice's side. As Jane bent over him, he opened his eyes and smiled at her.

"Oh, Maurice, my dear, I was afraid he had killed you," cried Jane in an unsteady voice.

Maurice sat up, felt his skull carefully and stretched his arms and legs.

"The frame-work's intact, at

# IT WILL PAY YOU To Burn Knight Spring Canyon Coal



Long Burning Clean  
and Hot

Or  
Royal  
Coal



Utah's Purest Coal

These Coals Maintain.  
Clean, Cheery Warm Homes  
at Lowest Cost.

ASK YOUR GOOD FRIEND  
THE COAL DEALER

Knight Fuel Co.  
Royal Coal Co.

General Offices 8th Floor  
Newhouse Bldg.  
Salt Lake City, Utah

LEONARD E. ADAMS,  
General Sales Agent



# TREASURES OF TRUTH

Covers that will last  
a lifetime!

## Gleaners!

Keep your record in a beautifully embossed super-finished cover built for permanency. First class material only goes into these covers. Two styles to choose from.

\$1.25

THE  
*Deseret News*  
Press

29 Richards Street  
Was. 550 Salt Lake City, Utah



### Your Opportunity

EX-CEL-CIS SCHOOL OF  
BEAUTY CULTURE

221-223 South West Temple  
Salt Lake City, Utah

The most efficient teachers  
Latest equipment, and every convenience for the advancement of students.  
25% Reduction on Tuition

Commissions paid on work after the fourth month

Centers in 45 States

Fill in Coupon, for further information

Name

Address

any rate," he reassured her, a bit weakly. He arose, dusted himself and turned to the owner of the roadster. "I'm afraid your car has been the sufferer in this accident."

The stranger flashed a pair of dark eyes upon him and shrugged. "A broken windshield," he said in the careful English of the educated foreigner, "and a lamp or two. What are such things, sir, to your life? And the privilege of seeing that horse of yours?"

"Oh, yes, Maurice, Buff was superb!" broke in Jane. She began to laugh—the shaky laughter of great relief. "If you could only have seen him standing over you. It was like a moving picture."

Maurice winced.

"I can enjoy it now that I know the fall didn't hurt you," finished Jane.

"The fall didn't affect me," admitted Maurice, "but the ride left me inwardly stirred." He put his foot into one of the stirrups. "When they perform the autopsy," he added with dignity, "you may tell them that they will find my vermiform appendix under my left clavicle." He turned to Jane. "If you want to continue your walk, I'll be taking the beast back to his garage."

The stranger looked surprised, but Jane nodded.

Maurice made an attempt to throw his leg over the horse with the easy nonchalance he had shown when he first mounted, but the ride had stiffened his knees into wooden hinges. He brought his foot down.

"Maurice! You're not going to try to ride home!"

"Now that the horse is facing in that direction," replied Maurice, "there is no reason I should not. The difficulty seemed to be in turning him around."

HE made another vain attempt to mount. Buff looked around and with an expression of infinite gentleness, dropped slowly to his knees. Maurice climbed into the saddle and Buff, arising, ambled away.

Again Jane and the stranger exchanged glances of wonder.

"C'est extraordinaire!" marvelled the stranger, lapsing into his own tongue in admiration.

An hour later Jane burst into the garage radiant with smiles.

"Your Jap told me I'd find you out here," she called out to the

erstwhile debonair young man who now sat dejectedly on the running board of the Energetic Eight and gazed with moody eyes at the floor.

Jane went up to Buff who was contentedly munching oats.

"Just to think," she exclaimed, caressing the animal's satiny neck, "of your godfather sending you a trick horse! Why, Maurice, you don't know what a prize you have!"

"He'll be somebody else's prize by tomorrow," replied Maurice soberly. "He's going to be sold."

JANE, turning, noticed that his usually smiling lips were set in a straight line; his brows drawn levelly over grave brown eyes.

"You asked me to think seriously," he began in a voice quite unlike his customary leisurely drawl, "and for the last half hour, I've been doing just that. I've come to the conclusion that you were absolutely right in what you told me yesterday. I'll sell the horse and the furniture and fire the Jap and send this beauty—" he slapped the Energetic Eight "—back to the dealer. Then I'll get myself a job—a man-sized job—hauling coal or stoking a blast furnace—and when I've regained my

### Prairie Shrubbery

By Helen Kimball Orgill

ALL clothed in somber loveliness.

In hues of grey and brown,  
September's obeisance

Now steals up hills and down.

But where the coulee deepens

Rare etchings, gold and red,

Are full of sweet remembrance

And coming hours of dread.

For soon the glowing bushes

Will feel an iron hand,

When all their lovely dower

Is scattering o'er the land.

Untamed, yet uncomplaining,

With courage firm and sure

They face the days of blighting.

Bare-limbed they still endure.

When dream by dream life's changes

Have left my branches bare,

When I must taste the bitter

With skies no longer fair,

I'll keep my spirit valiant.

I'll keep my vision clear.

I'll gladly face my winter.

There's nothing I shall fear.



self-respect, I'll ask you to marry me—not before!”

Jane regarded this brand new Maurice anxiously.

“Whatever has happened to make you feel like that?”

Maurice nodded toward Buff.

“When that horse got down on his knees to let me get on his back,” he replied with emphasis, “he turned around and actually looked at me pityingly! Now, I don't mind in the least *your* acting like a mother to me, Jane, but I will not—” Maurice arose to his feet in just indignation, “I will not be looked at pityingly by a horse!”

“So Buff knew how to convince you better than I did,” mused Jane. “He is a gift horse, Maurice, isn't he?”

She came over to her fiance and threw an arm about his neck.

“You're perfectly adorable,” she declared, “and you're not a child any more. You're a man and I'm proud of you. But now that you've told me your piece of news, I have something thrilling to tell you. You know that man who nearly ran over you? Well, he's no other than M. de Neuville, the famous French film director. He's over here, looking for talent—”

“Well?” asked Maurice as she paused.

“He says,” went on Jane, “that he never saw such acting in all his life! He couldn't contain his enthusiasm. Of course, I told him a beautiful press agent story about how you and the horse were inseparable companions and all that—and he ended by making an offer for you to sign a contract at virtually your own terms!”

**MAURICE** regarded her with a hurt expression.

“Jane,” he said in a pained but resolute voice, “if, after what I have said, it is still necessary to your happiness that you find my job for me, I will let you do it. I am willing to go to work on your paper, if you like—as the janitor or the elevator starter or the printer's devil—but I insist that it be a man's job. No matter how much this French bimbo admires my acting, I will not—I will not—go into the movies!”

“You lamb!” cried Jane tenderly. Then she gave a merry little rippling laugh. “It isn't you that M. de Neuville wants the contract for, my poor child, it's the horse!”



## YOUTH TURNS TO COLLEGE

Golden days of autumn lead young men and women to take advantage of the *Golden* opportunity for a college education at the **CHURCH UNIVERSITY** where they may find

### Education at its Best

Training may be had in all fundamental branches. Accredited by the highest rating agencies. Address inquiries to:

**BRIGHAM YOUNG UNIVERSITY**  
Provo, Utah

## SWIM at BECKS

HOT SPRINGS

Winter Rates 25c and 15c

at all times

By State test the cleanest and Purest water in the West

For Dancing Parties call W. 6456

## This Chocolate is Balanced for Health and Flavor!

◆ Ghirardelli's Ground Chocolate is richer than cocoa . . . but not as rich as “bar” chocolate. That's why teachers and mothers of the West prefer it for children and for their own tables. It's *balanced* for nutrition values . . . and for the full, fine flavor that nothing but chocolate can supply.



FREE . . . Write for “SWEET SIXTEEN” Recipe Packet No. 2, D. Ghirardelli Co., 914 North Point St., San Francisco, Calif.



**GHIRARDELLI'S**  
*Ground* CHOCOLATE  
Say “Gear-ar-delly”

# -let's talk it over

## HERE'S ONE FROM FAR OFF WEST VIRGINIA

Sandyville, West Va.  
Sept. 14, 1932.

Dear Editors:

I LIKE "Greatness in Men" and the style of the author also. Regular doctrinal subjects much appreciated. Timely and hygienic topics and "Glancing Through" are fine. I do not care so much for fiction, the gripping stories I like. The editorials are usually splendid. I would be pleased to see a question department added to the *Era*—a place where scriptural queries could be answered briefly and correctly by an able writer. Poetry I love.

Yours in best wishes,  
J. M. Riggs.

✓ ✓ ✓

## DO YOU READ REGULARLY "GLANCING THROUGH"?

THOSE who wish to know what some people of the world are saying on vital and interesting subjects cannot afford to miss this department. We try to select the most intriguing articles for these pages.

✓ ✓ ✓

## THE OCTOBER COVER PLEASES

"Editor *Era*:

COMING from the days of Carter, the old time Salt Lake photographer and on down past C. R. Savage and Sainsbury and Johnson, I believe I have seen and studied at least 200 temple-square views, but "Gorkee" Lewis, in your frontispiece (cover) of October got the most in one view, and got it in the best of any of them — during construction or since completion—the crowd, all three buildings and the capitol as a background.

George Crosby, Jr.,  
Evanston, Wyo."

✓ ✓ ✓

## MOVIES ARE NOT ALL BAD

THOSE who are interested in better pictures for better people should study the movie pages of *The Improvement Era*. Those who pass judgment on the pictures are well qualified for the task and usually suit the movie goer exactly. Look over the page right now and see which pictures are recommended for the various members of the family.

As a result of having seen the *Era* page of Motion Pictures, Alice Field writes from Hollywood of being "very much interested in the 'Lights and Shadows on the Screen,' and in the very unusual and splendid work you have undertaken for your magazine." Mrs. Field is connected with Alice Ames Winter in the Public Relations department of the Association of Motion Picture Producers. We hope *Era* readers are interested in the department. Write about it.

## FROM THE NATIONAL SCOUT OFFICE

"Several of the men at our National Office were very much impressed with the poem entitled 'The Tenderfoot Scout's Prayer,' appearing in the September issue of *The Improvement Era*." They ask permission to reprint the poem in part, which the *Era* is only too happy to grant.

✓ ✓ ✓

## WE'RE GIVING YOU ALL OF THIS LETTER

Idaho Falls, Idaho,  
September 17, 1932.

*The Improvement Era*,  
Salt Lake City, Utah,  
Dear Editors:

YOUR challenge in "Let's Talk It Over" this month is responsible for this missive.

I follow your poetry page with eager interest, and I have often wished that you could find space and time to tell us something of the poets whose work appears on it—where they write from and perhaps some indication of other literary work they are doing. I have rather taken it for granted that most of your contributors are from our own inter-mountain country. That is one of the things I should like to know.

For instance, other writers would be interested to know that Grace Watson, a friend of mine who is very proud of a recent acceptance from *The Improvement Era*, is a high school student, and that in spite of her unbelievably tender age, she has already had another acceptance from a nationally circulated magazine for young girls. To those of us who are trying to write, a department on contributors is a choice spot in any magazine. I have enjoyed your notes on your prose writers.

In my opinion, the quality of work, both prose and poetry, appearing in *The Improvement Era*, is decidedly on the up-grade. Congratulations to you!

Virginia Nielsen.

Some day we'll devote a little space to our family of contributors. We usually try to introduce a few every issue. Watch this page.

✓ ✓ ✓

## THAT "SHOOTING" CONTEST

SIXTY-FIVE men and women from nine countries and eleven different states of the Union submitted 223 pictures to our Photographic contest which closed October 1. As soon as the judges can decide upon the winner, we shall announce who are to receive the prizes.

✓ ✓ ✓

## M. I. A. SLOGAN

Is your handwriting characteristic? Write the M. I. A. Slogan for 1932-33, in India ink, and mail it in. You may win a prize. See last month's *Era* for details.

We stand for the enrichment of life  
through the creative use of leisure and  
personal sowise to fellow man.



# *The Improvement Era*

## Scholarships and Awards

To be Given to Winners in—

Public Speaking, Poetry, Short Short Stories, and Archery

### **The Improvement Era—B. Y. U. Scholarship** **\$70.00—SEVENTY DOLLARS—\$70.00**

*M MEN AND GLEANER GIRLS*

*In order to stimulate high class work in the Speech Contest for 1932-33, The Improvement Era is offering to the two winners in the Church finals at the June, 1933 contest a Scholarship to Brigham Young University worth seventy dollars, entitling the holder to a full year's tuition. See the M. I. A. Handbook Supplement for the rules of the contest.*

#### For Poets

In addition to the regular purchase price for poetry, *The Improvement Era*, at the close of the present volume, will pay a prize of \$10.00 to the person whose poem is adjudged the best of the volume, and \$5.00 to the person whose poem receives second place. There are no rules except that, of course, no poetry is to be submitted for publication other than original poems which have never before been in print. At the close of the volume judges will select the winning poems from all which have appeared. This offer is made in the hope that additional interest in the creation of poetry may be stimulated.



#### For Vanguards

To the Registered Vanguard making the best all-around record in archery at the June Conference, 1933, the *Improvement Era* will present the fine horse-hair bridle pictured on this page. In the judging points will be scored as follows: Best archery

equipment (must be made by contestant) 30 points; best performance in target shoot, 30 points; best performance in clout shoot, 20 points; best performance in flight shoot, 20 points. The bridle will be awarded immediately following the contest finals.

#### For College Students

*The Improvement Era* is offering prizes of \$25.00; \$15.00; and regular rates for all other stories available for use in the magazine, to college students actually now registered in college as freshman, sophomore, junior, senior, or graduate students. The stories are to be from 1200 to 1600 words in length, must be type-written on one side of the paper only, and must bear a postmark dated on or before February 15, 1933. The stories are to be read first by members of the English department of the particular college in which the student is registered, and only five of the best stories so submitted are to be sent to *The Improvement Era* from any one college or university.

**THIS IS YOUR OPPORTUNITY --- PREPARE NOW!**



### THE FINEST GIFT IN ALL THE WORLD

BE ASSURED JACK SMITH REALIZED THE FACT WHEN THIS WONDERFUL SON ARRIVED. SOON AFTER, JACK PRESENTED HIS WIFE WITH A BEAUTIFUL CAR—ONE WHICH SHE HAD GREATLY ADMIRER. "OH DARLING! IT'S THE FINEST GIFT IN ALL THE WORLD," SHE EXCLAIMED IN ECSTASY. AND THAT SET JACK TO THINKING.

### JUST WHAT IS THE FINEST, THE WISEST, THE MOST ENDURING GIFT A MAN CAN GIVE HIS WIFE?

SMITH MADE A LIST OF IDEAL GIFTS, STOCKS, BONDS, SAVINGS ACCOUNTS, ETC., THEN CAREFULLY ELIMINATED ONE AFTER ANOTHER, UNTIL JUST ONE REMAINED—THE MOST PERFECT GIFT OF ALL . . .

A BENEFICIAL LIFE CONTRACT — THE ONE METHOD WHEREBY A SUFFICIENT CASH ESTATE IS IMMEDIATELY CREATED TO ADEQUATELY PROTECT THEIR FUTURE. IT IS AN ASSURANCE OF THOSE COUNTLESS NECESSITIES OF LIFE THAT MAKE THE DIFFERENCE BETWEEN MONOTONOUS EXISTENCE AND HAPPY LIVING.

HOW ABOUT YOUR FAMILY?

IF YOU CAN'T SAVE TO BUY INSURANCE—BUY INSURANCE TO SAVE.



## BENEFICIAL LIFE INSURANCE CO.

#### DIRECTORS

HEBER J. GRANT, PRESIDENT  
A. W. IVINS, 1ST VICE PRESIDENT  
JOS. F. SMITH

#### HOME OFFICE: SALT LAKE CITY, UTAH

E. T. RALPHS  
GENERAL MANAGER

#### DIRECTORS

GEO. J. CANNON, 2ND VICE PRESIDENT  
A. B. C. OHLSON, SECRETARY  
B. F. GRANT  
DAVID G. MCKAY